

89

Birth Centenary Tribute
Madurai Vaidyanatha Iyer
Crusader for Harijan uplift

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यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।
 स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥२१॥

*"Whatever a great man does, other men imitate.
 Whatever he sets as the standard, other men follow."*



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 of standards in our
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 that every future step
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Let noble thoughts come to us from every side

— Rigveda, 1-89-1



PRAYER

नित्यं शुद्धं निराकारं निराभासं निश्चयनम् ।
नित्यबोधं चिदानन्दं गुरुं ब्रह्मं नमाम्यहम् ।

I bow to the Guru, the
Brahman, eternal, pure and
formless, self-effulgent taint-
less, ever awake and of the
nature of intelligence and bliss.

— Vishwasaaratantra

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ।।

*Whenever there is a decline of
righteousness and rise of unrighteousness,
O Bharata (Arjuna), I body Myself forth.*



Kabirdas

A gadfly to the unthinking orthodox among Hindus and Muslims, Kabir was a darling of the truly devout of both the communities who, on his passing away, claimed his body which was miraculously turned into flowers with each party claiming a portion.

A Hindu child brought up by a Muslim weaver, Niru and his wife Nima, in or near Varanasi, Kabir sought to break the barriers between Hinduism and Islam by going into the heart of religion.

He was more than convinced that when it comes to any scripture, "the letter killeth" and that

the so-called Pandits and Maulvis who miss the "spirit" unwittingly turn themselves into hate-merchants.

Even as Socrates in his times tried to expose the ignorance of the sophists and earned their wrath, Kabir who lived from 1440 to 1518 A.D. exposed the follies of the divines who swore by text books and survived many attempts on his life.

In his time, Arabic and Sanskrit were the chief languages of religion and the masses knew little of them. Kabir's dictum was: 'Few men are qualified to become scholars but all are required to be

good. Hence association with the good, Satsang, is a positive way of forging good character than learning by heart scriptural passages without having any idea of their real import.

Kabir's spiritual urge manifested itself even when he was a boy and it was by using a stratagem that he managed to get initiated in "Rama" mantra by the great saint Ramananda who eventually declared him as the dearest of his disciples.

It is said that Kabir, in the pre-dawn hours, stretched himself on the steps of a bathing ghat in Ganga where Ramananda had his bath every day. On realising that he had unwittingly stepped on the body of someone, Ramananda uttered "Rama, Rama", which became for Kabir the sacred mantra.

Ramananda was taken to task for initiating Kabir by both orthodox Muslims and Hindus but when Ramananda understood Kabir's depth of sincerity he embraced him and prophesied that he would make a mark in his life.

From then on it was a triumphant spiritual ascent for Kabir who ranks high among the religious reformers India has ever produced. In his own time, Guru Nanak, Dadu and several other spiritual leaders

acknowledged Kabir's greatness and in later times, Rabindranath Tagore, among the literary giants, sought to spread Kabir's message.

There are well-known Kabir Panthis with followers from among Hindus and Muslims.

The details of Kabir's life are mixed with legends—some say he married one Loi and brought up two adopted children Kamal and Kamali, that Emperor Sikandar Lodi, angered by Kabir's refusal to salute him tried to get him killed by drowning, burning and other means of torture before finally acknowledging Kabir's greatness.

One thing is certain. Kabir's precious teachings are a legacy of the nation and will continue to inspire those who seek the kernel of religion and not the husk. Kabir is said to have given up his body at Maghar in Gorakhpur District at the ripe of age of 78.

Kabir says: "To associate with a Sadhu is like sitting near a seller of perfumes; though he does not sell you anything, you still enjoy the perfume."

"No act of devotion can equal truth; no crime is so heinous as falsehood; in the heart where truth abides there is God's abode."

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अमृत तु विद्या

A Letter from the President

Raj Bhavan
Malabar Hill,
Bombay
June 14, 1990.

Centenary Homage

A. Vaidyanatha Iyer

**Father of the crusade
against untouchability in
Tamil Nadu**

THIS is the centenary year of two great Indians—Dr. B.R. Ambedkar and Shri A. Vaidyanatha Iyer, who had passionately dedicated their lives for removing the greatest blot on Hinduism, viz. the curse of untouchability, gross social injustice and even cruelty to fellow-human beings.

Recently, Dr. Ambedkar has been rightly honoured with the highest national recognition,



Bharat Ratna. A National Committee has been formed to celebrate the Ambedkar Shatabdi on a

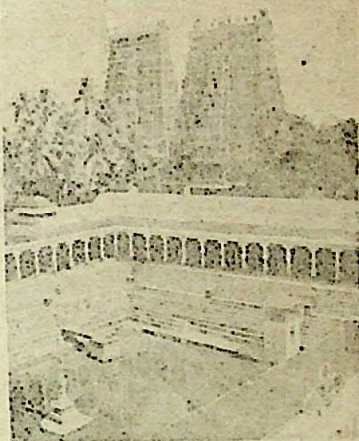


nation-wide scale. Many articles have been written on him and many more will be written. Also books on him and by him will be published. I also spoke at length on the occasion of the inauguration of Dr. Ambedkar Centenary Celebrations in Bombay on April 14, 1990.

In this Letter, I shall briefly dwell on Shri A. Vaidyanatha Iyer of Madurai.

I had the privilege of being a co-prisoner with him in the Vellore Jail in the year 1932. I was then a raw youth of 22. Soon after completing my law examination from the Madras Law College, I was drawn into the Civil Disobedience movement launched by Mahatma Gandhi.

Shri Vaidyanatha Iyer was a Gandhian in the truest sense of the term. He was totally devoted to the Mahatma's 14-point Constructive



Programme in general, and, in particular, though a Brahmin by birth, belonging to an orthodox family, he was untiring in his efforts to eradicate untouchability and to ensure social justice to the Scheduled Castes, Scheduled Tribes and all Backward Classes.

Shri Vaidyanatha Iyer was a lawyer by profession. At a very young age, he built up a lucrative practice and became very eminent at the Bar. As a matter of fact, I had briefed him and taken him to Coimbatore, where I had set up legal practice, to argue some very important cases in which I appeared as his junior. Every Judge before whom he appeared develo-

ped an instinctive respect for him for his utter selflessness, intensive patriotism, sterling character, culture, humility, and self-abnegation. He was such an uncompromising votary of Truth that if, in the course of conducting cases, he found that, at any stage, to win the case, he had to back up his argument by recourse to any suggestive falsehood—*suppressio veri suggestio falsi*,—he would politely but instantly return the briefs to the clients, however eminent, influential or wealthy they may be.

It would be no exaggeration to say that Shri Vaidyanatha Iyer was the Father of the Crusade against Untouchability in Tamil Nadu. He led the first batch of untouchables into the portals of the famous Madurai Meenakshi Temple in the year 1939, even before the enactment of the Madras Temple Entry Act by the first Congress Ministry in Madras led by Rajaji.

For his massive contribution to the freedom movement and spotless character, Shri Vaidyanatha Iyer was tipped as a Minister in the Congress Ministry under Provincial Autonomy. Mahatma Gandhi, Pandit Nehru, Sardar Patel, Rajendra Babu and Rajaji—indeed the entire Congress leadership of those days—were anxious to man the Congress Ministries in the



different States with men and women of proven ability and high character. Therefore, in choosing candidates for the Legislatures and in the selection of Ministers, they were very meticulous. It required a good deal of persuasion on the part of Mahatma Gandhi, Sardar Patel (who was Chairman of the Congress Parliamentary Board) and, of course, Rajaji to secure his consent to stand for election to the Legislature. Shri Vaidyanatha Iyer reluctantly agreed to contest the election on condition that, after the election, he would not be similarly pressurised to accept ministership. In the glorious era of our freedom struggle,

such gems were aplenty in all the States. Readers may remember that I had, in an earlier Letter, referred to another self-effacing Gandhian, Shri Vaikunt L. Mehta, who belonged to this noble alas! but fast dwindling tribe of patriots. May their tribe increase!

Let me recall some very happy recollections of our association in the Vellore Jail. Shri Vaidyanatha Iyer was senior to me by twenty years. Yet, he treated me and other youngsters as his equals. He was respected by one and all who came in contact with him—a typical case testifying the validity of the adage "respect is commanded and not demanded". Like his Master, Mahatma Gandhi, he practised what he preached. He scrupulously observed the jail manual and strictly adhered to the prescribed jail disciplines.

He was looked upon as a model prisoner, both by the Jail authorities and also by his fellow freedom fighters. It was my good fortune that he developed a great liking for me. He used to conduct regular classes for us on the great Tamil saint Tiruvalluvar's Tirukkural, known as Panchama Veda or the Tamil Veda.

In the Vellore Jail, along with Shri Vaidyanatha Iyer was Shri Muthuranga Mudaliar, another stalwart freedom fighter. All great people are life-long students. Both Shri Iyer and Shri Mudaliar started learning music with another talented co-prisoner, Shri E. Krishna Iyer, as their guru.

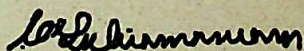
In personal and public life, Shri Vaidyanatha Iyer never deviated from the straight and narrow path of Truth. There was complete accord in his thought, word and deed—**Manasyekam Vachasyekam Karmanyekam**. His credo was **Satyameva Jayate**, at all costs, under all circumstances.

सन्तो भूमिं तपसा धारयन्ति।

Men of Truth sustain the Earth by their penance

Reverential salutations and adorations from the Bhavan's Family the world over to the hallowed memory of this noble son of Mother India, a patriot and social reformer **sans peur et sans reproche**.

Yours sincerely,



(C. SUBRAMANIAM)

Architects and Builders of Modern India — 29

जननी जन्मभूमिश्च
स्वर्गादपि गरीयसी ।

Mother and Motherland are
greater than Heaven.



**Dr. RAJENDRA
PRASAD**

(Dec. 3, 1884 — Feb. 28, 1963)

"Soul of goodness", "Embodiment of the spirit of gentleness", "Heart-throb of Indian culture"—these are some of the epithets used by eminent leaders of India to describe the qualities of India's first President, Dr. Rajendra Prasad. 'Truth looks at you through his eyes', said Nehru. If one were to be gentle and true, it is needless to say that the person concerned embodies the best of Indian culture. Such indeed was Dr. Rajendra Prasad.

Born on December 3, 1884, at Zeradei Village, in Saran District of Bihar, Rajendra Prasad grew up in a 'home atmosphere pervaded by a living faith in God and a spirit of devotion to Dharma'. In 1902 he

matriculated from the Calcutta University, standing first in the examination. After taking his M.A. Degree from the University of Calcutta, Prasad worked for some-time on the staff of Muzaffarpur College. On the advice of his brother, he returned to Calcutta to study for the B.L. examination. He started practice at the Calcutta High Court in 1911, as a junior to Khan Bahadur Shamsul Huda, a leader of the bar. He caught the attention of Sir Ashutosh Mukerji who offered him the post of Professor of Law. Prasad also took the degree of Master of Laws in 1915. When a High Court was set up in Patna, Prasad moved to Patna and became one of the leaders of the bar.

Prasad's relationship with the Indian National Congress may be said to have started in 1906 when he served, after his graduation, as a volunteer at the Calcutta Congress session. He formally joined the Congress in 1911 and was elected as a member of the All India Congress Committee. The Lucknow Congress session of 1916 was an eventful one. Among the delegates from Bihar was Rajendra Prasad. At the suggestion of Gandhiji, the Congress (1916) passed a resolution expres-

sing sympathy for the ryots of Champaran. Gandhiji resolved to study the problems of the indigo planters himself at first hand.

In 1919, when the Rowlatt Bills were published, Gandhiji called for country-wide protest. Rajendra Prasad took an active part in organising the hartal in Patna and did it so effectively that there was no breach of peace.

In July, 1930, with the launching of the Salt Satyagraha, Rajendra Prasad was arrested while on a tour of the districts of Bihar and imprisoned for six months at the Hazaribagh Jail. On January 4, 1933, he was arrested and sentenced to 15 months' imprisonment.

Rajendra Prasad, whose health was affected by frequent bouts of asthma in Bankipore jail, was released on January 17, 1934, two days after the disastrous earthquake that rocked Bihar. Rajendra Prasad meticulously organised the relief work along with Jayaprakash Narayan and other workers.

Rajendra Prasad presided over the Bombay session of the Congress held in October, 1934. The session approved entry into the Central Council and provincial legislatures and Rajendra Prasad undertook a whirlwind tour of the country. Rajendra Prasad was pressed into accepting the presi-

dentship of the Congress in 1939 when Subhas Bose resigned.

On August 7, 1942, the A.I.C.C. met in Bombay and passed the 'Quit India' Resolution. Rajendra Prasad was arrested and kept in Bankipore jail. While in jail, Rajendra Prasad wrote a book on Hindu-Muslim unity and worked on his autobiography in Hindi. The English version was published in 1957.

Rajendra Prasad was allotted the portfolio of Food and Agriculture in the Interim Government formed in September, 1946. He had to resign the Food Ministership when he was required to take over the office of the President of the Congress for the third time. When the Constituent Assembly started its deliberations late in 1946, Rajendra Prasad assumed the duties of the President of the Assembly.

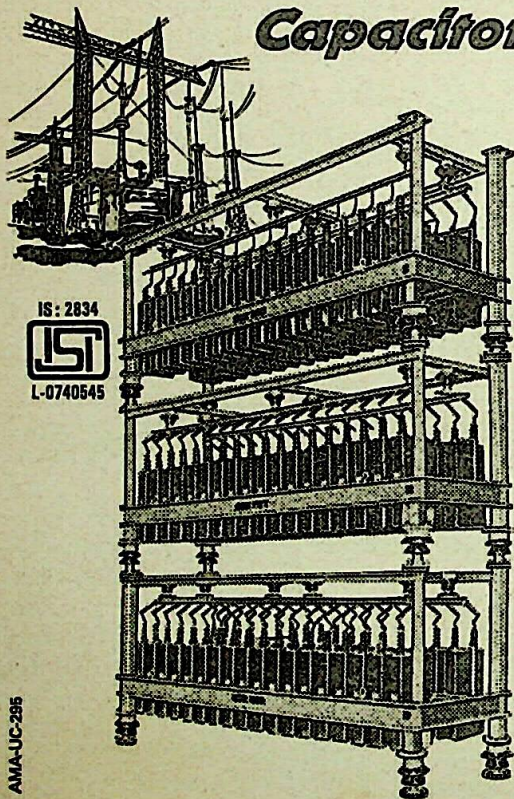
When the Constitution of India was inaugurated, Rajendra Prasad was nominated interim President on January 26, 1950. He was elected President in May, 1952 and re-elected in May, 1957. In 1962, he was awarded Bharat Ratna. On laying down his office as President, he retired to Sadquat Ashram. He passed away on February 28, 1963.

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THE GREAT GANDHIAN CRUSADE AGAINST UNTOUCHABILITY



A. Vaidyanatha Iyer—A Peerless Pioneer

S. Ramakrishnan

IO inspire and successfully lead a people against foreign domination or native despotism is comparatively less difficult than inspiring and successfully leading a people against centuries-old corrupt social systems. To inspire and induce the beneficiaries of a system to discard their inherited privileges voluntarily and make them lead the crusade against the evils of the system is more difficult. Mahatma Gandhi, the Apostle of Soul Force—war without violence—accomplished this, even when the country was under fore-

ign rule, without money-power, muscle power and political power.

Shri A. Vaidyanatha Iyer, to whom we pay our humble homage in this issue of the "Bhavan's Journal" on the occasion of his birth centenary celebrations, was one of the lieutenants of Gandhiji who unremittingly worked for the Constructive Programme—Khadi and Village Industries, Prohibition, Hindi, Women's Welfare etc. Harijan uplift was an all-absorbing passion with Shri Vaidyanatha Iyer. As the President of the Tamilnadu

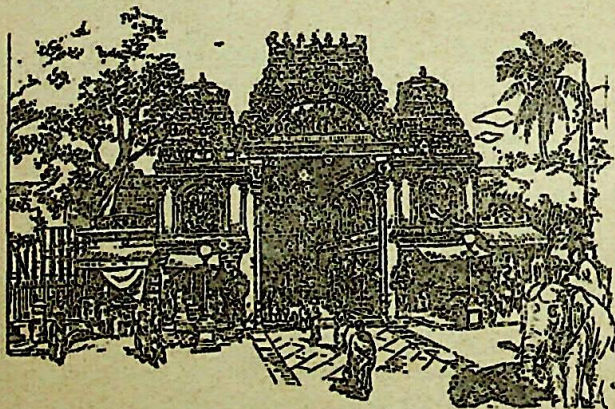
Harijan Sevak Sangh for 20 years, from 1935 till his death in 1955, he did extraordinary work in pulling down man-made barriers.

II

Shri Vaidyanatha Iyer hailed from a pious, orthodox Brahmin family. He distinguished himself as a student, a lawyer and a public worker. He plunged into the national struggle for freedom in 1922. In 1930, at the height of his lucrative practice at the Madurai Bar, Shri Vaidyanatha Iyer was imprisoned for taking part in the Vedaranyam Salt March under the leadership of Rajaji; in 1932 when he addressed a public meeting in violation of the Prohibitory Order; and in 1942, when Gandhiji launched the Quit India Movement with his call 'Do or Die'. All the members of his family plunged into the



struggle. It was a signal honour that Gandhiji selected his wife, Akhilandammal, to court arrest, for a second time, as an individual satyagrahi in 1940—the honour of being selected as the first satyagrahi went to Acharya Vinoba Bhave.



Shri Vaidyanatha Iyer spurned offers of a ministership in the then Madras State soon after independence despite persuasion by leaders like Rajaji and Sardar Patel. The utmost he did by way of yielding to friendly pressure was to become a member of the Madras Legislative Assembly during the period 1948-52. His speeches in the legislature were marked by cogency and clarity and he commanded an attentive audience and a good press.

III

July 8, 1939, was a red-letter day in the annals of Tamilnadu. It was on that day that Shri Vaidyanatha Iyer entered the Sri Meenakshi temple of Madurai along with four Harijans, including Shri P. Kakkaiyappan who later became a Minister of the Tamilnadu Government. Gandhiji hailed the event as the dignified and effective assertion of the popular will and praised Shri Vaidyanatha Iyer for his pioneering and bold initiative.

The *de facto* temple entry at Madurai was the culmination of a movement that started at Vaikom (then in Travancore State) in 1924. The Vaikom Satyagraha was limited to the objective of getting the roads around the famous Siva

temple at Vaikom—the deity is a Swayambu Linga—opened to the Harijans (called 'Untouchables' before Gandhiji called the people of the depressed classes as 'Harijans'). Almost a year passed without any tangible result and Gandhiji wrote in 'Young India': "What is a year's suffering on the part of the few reformers in their attempts to break down the iron wall of prejudice? To lose patience is to lose the battle".

Gandhiji visited Vaikom twice in March, 1925, when the Satyagraha was under way and, besides encouraging the Satyagrahis, he impressed on the Maharaja, the Dewan and the orthodox sections of the community the need for pulling down the man-made barriers between different classes of people all of whom, as Swami Vivekananda said, were the children of God or Immortality—Amrutasya Putrah.

In October, 1927, when Gandhiji paid a brief visit to Kerala, he declared at Quilon on October 11: "Untouchability poisons Hinduism as a drop of arsenic poisons milk". (Incidentally, it was during this tour that Gandhiji met the Paramacharya of Kanchi at Nelliserry in Palghat on October 15, 1927).

"The Lord in attractive non-dual form of
male-female,
Who is Ardhanareeswara, inseparably
supporting
Beautiful Umadevi and riding on the Bull
chariot,
Who is girt with the deer skin and loin cloth,
Fastened with the serpent coil,
He is our sovereign Lord
Who abides in the Temple of Tirunallaru."

— TIRUMURAI 42.2.1.

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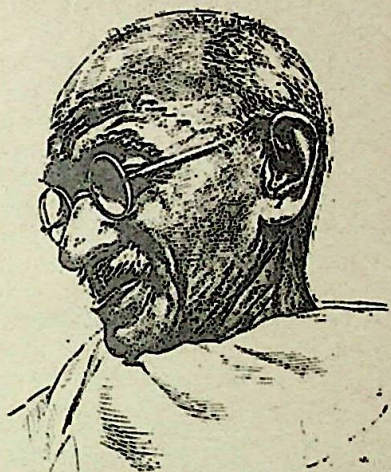
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Starting on his 'Harijan Tour' on November 7, 1933, from Wardha, Gandhiji once again visited Malabar, Travancore and Cochin in January, 1934. Entering Palghat on January 10, 1934, he described Malabar as "the blackest spot on the untouchability map of India". In the course of a speech, Gandhi described his meeting with a group of 'Nayadis'—unseeables, the lowest class among the untouchables—and said: "You will find me smiling with you, laughing with you and cracking jokes with you but you may also know that, behind all these jokes and smiles and laughs, the face of the Nayadi and that scene will keep haunting me throughout my tour in Malabar"

Kerala Gandhi Kelappan, who was arrested in 1930 for his participation in the Salt Satyagraha, began the Guruvayur Temple Entry Satyagraha on November 1, 1931, soon after his release from jail. On Gandhiji's persuasion, the satyagraha was given up.

The epoch-making Temple Entry Proclamation was made by Maharaja Sri Chithira Tirunal on November 12, 1936. In January, 1937, Gandhiji once again went to Travancore on what he called a 'pilgrimage'. "I have regarded this



visit to Travancore", Gandhiji said, "In the spirit of a pilgrimage and I am going to these temples as an untouchable suddenly made touchable". Gandhiji then recalled (at a public meeting in Trivandrum on January 13, 1937) the names of persons who had carried on the struggle for Harijan temple entry. He said: "You have done well in having the historical sequence of the agitation for opening all the temples to Avama Hindus in Travancore and I again associate myself with you in the praise you have bestowed upon His Holiness, the late Sri Narayana Guru and the brave soul, Sri T.K. Madhavan. You will also let me recall in this connection two names—I mean the

late Krishnaswamy Iyer*, who at the time of the Vaikom Satyagraha, used to lead the prayer, in his own inimitable manner, with recitation of verses from Gita Govindam. I may not also forget one who is still in our midst, Kelappan Nair. These brave men laid the foundation of the thing we see to-day around us—these temples are so many bridges between the Unseen, Invisible and Indefinable God and ourselves who are infinitesimal drops in the Infinite ocean"

*The Nayadi tribe was possibly only in Kerala. They had no right to enter into and use the village roads. After nightfall, they will come to the backyards of rich people and wait for alms. While camping at Krishnaswami Iyer's residence in Palghat, one day Gandhiji heard this peculiar wail and enquired of his host as to what it was. Krishnaswami Iyer, a high class Brahmin, was nick-named "Nayadi Krishnaswami" for mingling with them and championing their cause.

They were *unseeables*. The custom was that anyone who accidentally happened to see them must take a purificatory bath. Of course, the hapless Nayadis would get severely thrashed if the savarnas accidentally saw them.

IV

In the article on Shri A. Vaidyanatha Iyer appearing elsewhere in this issue, the writer makes the point that the Temple Entry legislation in Madras would have been further delayed but for the bold initiative taken by Shri Vaidyanatha Iyer. Rajaji was then the Prime Minister of Madras and he did show a little caution in the matter. But there could be no doubt that he was as much anxious as anyone else to bring in the required legislation early, as his sympathies were all with the Harijans. When a member of the Legislative Assembly suggested that there should be two Harijans in the State cabinet, Rajaji was quick with his reply: "There are two already, Muniswami Pillai and I".

Rajaji welcomed Shri Vaidyanatha Iyer's action in taking a group of Harijans inside the Madurai temple. "My joy knew no bounds," he said. "I was beside myself with delight and lost my sleep that night". The Temple Entry Indemnity Bill was published within three days of the Madurai event and Shri Vaidyanatha Iyer (against whom a case had been filed) was discharged by the court when it received the Indemnity Ordinance, sponsored by Rajaji.



The Bill came in for criticism at the hands of Shri T.T. Krishnamachari and the Rt. Hon'ble Srinivasa Sastri. Asked if he was for or against the Bill, the Rt. Hon'ble Sastri replied: "I am not the Prime Minister; I have not brought out this Bill; I am here only in the position of a critic; if circumstances lay it upon me even to take up this question, I will not adopt this indirect backdoor method."

Rajaji replied, "Sir, he has still not said, 'Follow the other method'" He then proceeded to compare the Rt. Hon'ble Sastri's speech to a lady's umbrella— 'a silken umbrella, perfect in form, in beautiful symmetry, full of colour and beauty—which gave no protection against sun or wind or rain'



(Sri Rajmohan Gandhi, who narrates this incident in his book 'The Rajaji Story—1937-72', has said that 'in Madras it was not unusual even in the eighties to hear it quoted').

V

It is significant that men like C. P. Ramaswami Iyer, Vaidyanatha Iyer, Krishnaswami Iyer, Manjeri Rama Iyer and Rajaji, though belonging to the so-called upper class, took the lead in removing untouchability—now constitutionally abolished. But what they expected, viz. a levelling up of all castes and communities, has not come to pass. On the contrary, levelling down is taking place and there is a rat-race in all communities for getting themselves registered as

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Men like Vairiyannatha Iyer are the salt of the earth. We salute them as the exemplars of the eternal values of Sanatana Dharma, particularly of Tyaga and Seva, sacrifice and service.

Gandhiji's contribution to the eradication of untouchability has

been as great as his contribution to the winning of freedom from alien hands. He roused the conscience of the beneficiaries of the system of untouchability and inspired them to lead the crusade against untouchability. There is no parallel in world history to Gandhi's unique Herculean effort for Harijan uplift.

★★★

Bhavan's Journal, June 30, 1990

Jnaneshwar Special Number

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वाक्सायका वदनानिष्यतन्ति यैराहतः शोचति रात्र्यहानि ।
परस्य नामर्मसु ते यतन्ति तान् पण्डितो नावसृजेत् परेभ्यः ॥१॥

यस्मै देवाः प्रयच्छन्ति पुरुषाय पराभवम् ।
बुद्धिं तस्यापकर्षन्ति सोऽवाचीनानि पश्यति ॥२॥

सर्वतीर्थेषु वा स्नानं सर्वभूतेषु चार्जवम् ।
उभे त्वेते समे स्यातामार्जवं वा विशिष्यते ॥३॥

न देवा दण्डमादाय रक्षन्ति पशुपालवत् ।
यं तु रक्षितुमिच्छन्ति बुद्ध्या संयोजयन्ति तम् ॥४॥

यथा यथा हि पुरुषः कल्याणो कुल्ले मनः ।
तथा तथास्य सर्वार्थाः सिद्ध्यन्ते नात्र संशयः ॥५॥

नैनं छन्दांसि वृजिनात् तारयन्ति मायाविनं मायया वर्तमानम् ।
नीडं शकुन्ता इव जातपक्षाः छन्दांस्येनं प्रजहत्यन्त काले ॥६॥

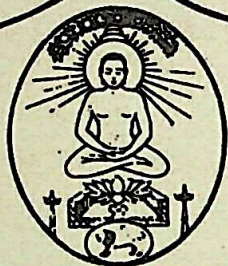
मद्यपानं कलहं पूगवैरं भार्यापत्योस्तरं ज्ञातिभेदम् ।
राजद्विषं स्त्रीपुंसयोर्विवादं वर्ज्यान्याहुर्व्यश्च पन्थाः प्रदुष्टः ॥७॥

सामुद्रिकं वाणिजं चोरपूर्वं शलाकधूर्तं च चिकित्सकं च ।
अरिं च मित्रं च कुशीलवं च नैतान् साक्ष्ये त्वाधिकुर्वीति सप्त ॥८॥

Vidura Neeti

1. Wordy arrows are projected from the mouth and the one who is struck grieves night and day. A wise man should not wield such arrows, for they hurt the most vital part of a man's being.
2. When the gods ordain a man's defeat or disgrace, they deprive him of his judgement. As a result, he stoops to unworthy deeds.
3. Ablution in holy waters, uprightness in all dealings, these two are of equal merit. Perhaps uprightness surpasses the former.
4. Gods do not rush to the protection of men with clubs in their hands, like herdsmen. They grant intelligence to those whom they desire to protect.
5. There is no doubt that a man's objectives are realised in the same measure as the goodness he brings to his work.
6. Even the Vedas cannot save a man who is deceitful. They forsake him in his last moments like fully fledged birds which forsake their nests.
7. Drunkenness, quarrelsomeness, enmity with one's community, causing disaffection between husband and wife, sowing seeds of dissension among kinsmen, disloyalty to the king, disputation with women—these and all other ways that lead to sin should be given up.
8. A palmist, a dealer in stolen goods, a swindler, a physician, an enemy, a friend and a performer—these seven should not be summoned as witnesses.

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Sayings of Bhagwan Mahaveer

Accumulation of wealth and other material objects leads to sorrow and grief in the life here and hereafter.

Violence, untruthfulness, theft, non-celibacy and possessions certainly constitute lack of restraint.

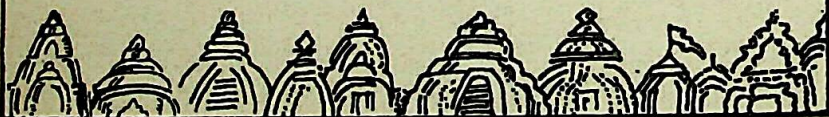
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Light-2 : Sun

Compiled by
Dr. Viraf Minocher Dhalla

- ★ The Sun being the giver of life, light, and energy, the Sun has naturally become a symbol of the Creator. The famous Gayatri Mantra has been addressed to God the Creator, in and through the orb of the Sun. The Sun can

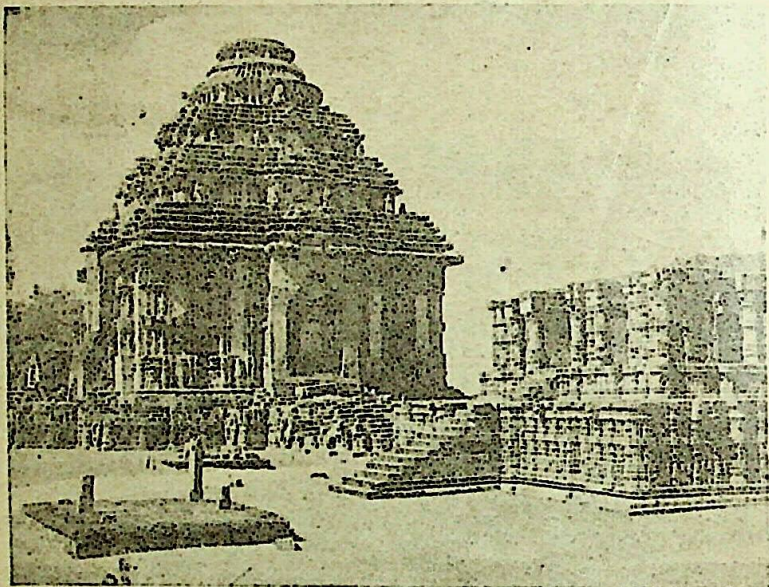


- also represent the cosmic sacrifice from which the whole creation has proceeded. The Upanishads sometimes describe it as the celestial door leading to Immortality.
- ★ The vedic people were sun-worshippers. A verse from the Rig Veda says, "Oh, Surya, the farsighted God, your chariot is drawn by seven horses".

The wheel of the chariot and the seven horses have a special significance. The wheel is the wheel of time and the seven horses are the seven days of the week. Surya is the lord of time. And Vedic people also believed that, when a man died he joined the sun's disc.

- ★ From the Rigveda Bless that the sun, With extensive radiance, Rises for peace, May the four quarters of the horizon be auspicious for peace and harmony.
- ★ Swastika is an emblem of Sun worship, being a Solar Wheel with spokes. It is a very auspicious symbol among Hindus, a Symbol of Fortune, and a bringer of Good Luck, or 'Let





Sun temple, Konark, 13th Cent. A.D.

Good Prevail'. It has been used as a Symbol of the Sun or Lord Vishnu. It also represents the worldwheel, the eternally changing world, round a fixed and unchanging centre. God.

- ★ All the world over, at a certain stage of culture, men bowed down in worship of the sun, the moon, and the stars.
- ★ Such was the wonder of light and its power over man, and it is not strange that he rejoiced in its beauty, lifting up hands of praise.

- ★ The Dawn was the first Altar in the old Light Religion of the race.
- ★ The Sun is the visible emblem of the creative and generative power. "The heavens declare the glory of God and the firmament sheweth his handiwork".
- ★ The Sun as the creator of light and heat has a prominent place in many mythologies. Major Egyptian deities were shown with the disc of the Sun as an emblem of power and creativity. Eg. Horus with the Sun disc.

A. Vaidyanatha Iyer, the Gandhian Social Worker of Tamilnadu

V.K. Sthanunathan



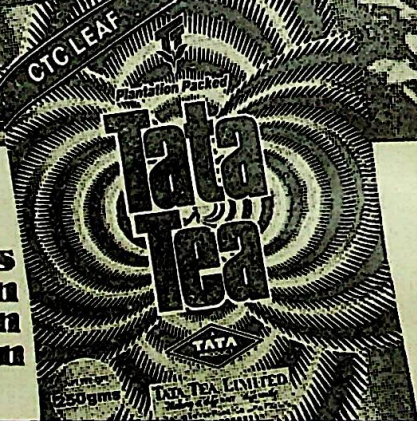
A true Gandhian, Shri A. Vaidyanatha Iyer embodied in himself all the good qualities of a great leader. He had a generous nature which knew no bounds. He gave away practically all his earnings from a lucrative practice for the national movement and public causes like Harijan uplift dear to his heart. Rajaji described him as a benefactor of the poor and the father of Harijans.

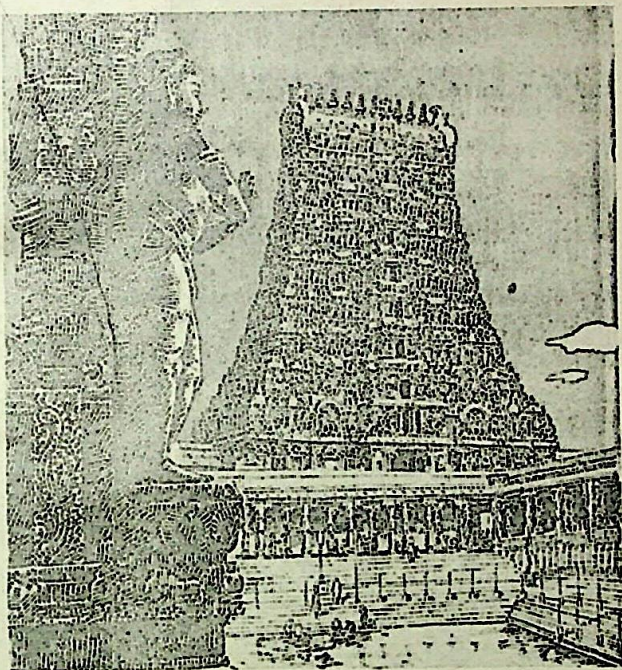
We salute this patriot, legal luminary, distinguished legislator and outstanding social worker on the occasion of his centenary celebrations. His 100th birthday fell on May 16, 1990.

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Shri A. Vaidyanatha Iyer was born on May 16, 1890 in a poor family. His intellectual gifts marked him out even during his scholastic career. He started his legal practice at the Madurai Bar and by sheer industry and ability, devotion to law and thorough knowledge of case law, he rose to the pinnacle of his profession. He was known for his integrity and honesty in his profession and was the leader of the Bar in Madurai till his death in 1955.

During the centenary celebrations of the Madurai Bar Association in 1972 rich tributes were paid to the legal acumen of Vaidyanatha Iyer. Justice K. Ramamurthy, Judge of Madras High Court, wrote thus on the occasion: "Shri Vaidyanatha Iyer will be ever remembered for his tireless and amazing industry, keen intellect, great erudition and most profound knowledge of law, unparalleled in legal history It can be rightly said of him that Madurai Bar has

produced many great men but none so great as Vaidyanatha Iyer."

Even as a student Vaidyanatha Iyer was attracted to the national movement for freedom. From 1922 he actively threw himself into the various movements initiated by Mahatma Gandhi. He took part in the Vedaranya Salt Satyagraha in 1930 and suffered imprisonment. For collection of the fine imposed on him his car was sought to be auctioned by the government but the affection of the people for the patriot was so great that none came forward to bid at the auction.

He took part in all the Satyagraha movements launched by Gandhiji. In 1932 he was arrested and sentenced to one year's R.I. for breaking the Prohibitory Order and addressing a public meeting in support of Gandhiji's movement. Again in 1942, during the Quit India movement, he was sentenced to six months' imprisonment for addressing a public meeting in protest against the arrest of the leaders like Nehru and Gandhiji in August 1942. On the expiry of the his term of imprisonment he was interned as a detenu and was released only after three years in

1945 along with other national leaders like Nehru and Patel.

His whole family was in the thick of the freedom movement. His wife, Srimati Akhilandammal, was incarcerated once in 1932 and a second time in 1940 during the individual satyagraha movement launched by Gandhiji. His son, V. Sankaran, picketed the Madras secretariat in 1942 while a student of the Law College and was sentenced to six months' R.I. When domestic tragedies, like the passing away of his elder son occurred, Vaidyanatha Iyer took them with serene resignation. Even when he was out of jail he used to help the families of workers who were in jail and also after their release.

Vaidyanatha Iyer's burning zeal, however, was for the constructive programme of Mahatma Gandhi: development of khadi and village industries, prohibition, communal unity, propagation of Hindi, women's welfare, adult education and, above all, removal of untouchability. Indeed, uplift of Harijans became a burning passion with him. He did yeoman service for the uplift and welfare of the Harijan community. Many a Harijan family he helped out of his hard earned

earnings. He was President of the Tamil Nadu Harijan Sevak Sangh from 1935 till his death in 1955. He worked hard for the removal of untouchability and other social disabilities of this important section of Hindus. He kept his house open for Harijans despite the opposition of some members of his community.

An episode narrated by Justice Ramamurthy shows how keen he was in helping the cause of Harijans. "In the famous Uthumalai case in Tirunelveli Vaidyanatha Iyer appeared for one of the parties and I instructed my senior, Raja Iyer, appearing for some other party. Vaidyanatha Iyer, after a few days' stay at Tirunelveli, had to return urgently and I also came with him. We reached Madurai late in the night. He went straight to his office table and took his cheque book from the drawer and wrote out two cheques. Out of curiosity I asked him as to his desperate hurry in his making out two cheques without even taking food and whether that could not be done in the morning the next day. He stated that he had long ago allocated and set apart half of his insurance policy amounts for Harijan welfare, that he had received two cheques for two

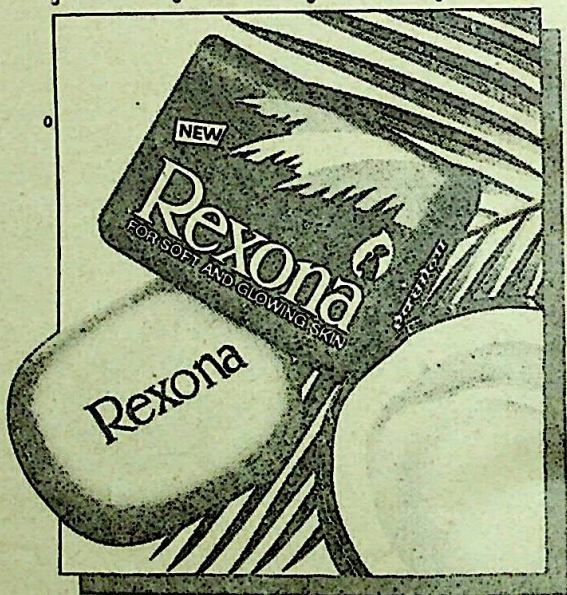
matured policies and that he was keen that half the amounts should be immediately made over to the Harijan Welfare Fund for he feared if something happened to him in the night he was not sure what his family members might do.... Space does not permit me to refer to the numerous episodes in his life showing the nobility of his character."

Harijan Temple Entry

Vaidyanatha Iyer felt that allowing Harijans to enter Hindu temples would go a long way in getting them into the mainstream of social life. Ably assisted by his wife, Akhilandammal, he arranged for intensive propaganda among caste Hindus to get their support and cooperation to allow Harijans into temples. He toured the State and addressed public meetings to get their goodwill and cooperation. The law as it stood at that time did not permit entry of Harijans into temples on account of custom and usage: Vaidyanatha Iyer had been canvassing for early legislation for permitting temple entry for Harijans ever since the Congress Ministry took office in Madras in 1937 under C. Rajagopalachari's premiership. As the

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legislation was getting delayed, he did not want that any more time should be lost in removing this disability. So on July 8, 1939 Vaidyanatha Iyer entered the great Meenakshi temple with four Harijans and some Nadars. (Nadars were also not allowed into temples at that time. The party included P. Kakkan who later on

became Home Minister in Madras).

It was a historic and epoch-making event in that an age-old custom had been broken and a bright and new chapter was being opened in the annals of Hinduism.

Mahatma Gandhi wrote in the Harijan' of July 22, 1939, thus: 'I have before me Rameshwari Nehru's address to the Tamil Nadu

The Madurai Temple

MADURAI is in the heart of Tamilnadu. It claims a history extending to 25 centuries. As Mathura on the banks of Yamuna is sanctified by the sport of Sri Krishna, Madurai on the banks of Vaigai is sanctified by the sport of Lord Siva Himself.

According to the Puranas, the Divine Mother Parvati Herself came to earth to be the daughter of Malayadwaja Pandya who ruled over the principality of Madurai. In due course, God Siva Himself stood before her in a form of surpassing beauty as Sundareswara, and claimed Her as His bride. This divine marriage is celebrated as an annual festival in this city and witnessed with devout rejoicing by pious worshippers.

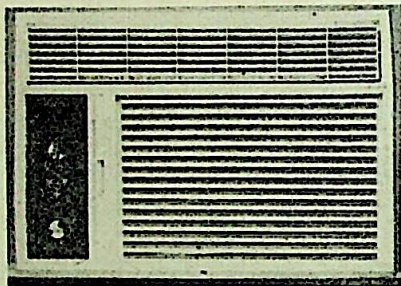
The temple is noted for its architectural grandeur. It was in the days of Tirumalai Nayak (17th century) that its huge towers rose to the sky proclaiming the glory of the Goddess. The Golden Lily Tank, the musical granite

pillars, and the outsize Vinayaka are some of the interesting features inside the temple inviting the pilgrim to the sanctum of Sri Meenakshi who stands on Her pedestal as a charmingly sweet maiden of sixteen.

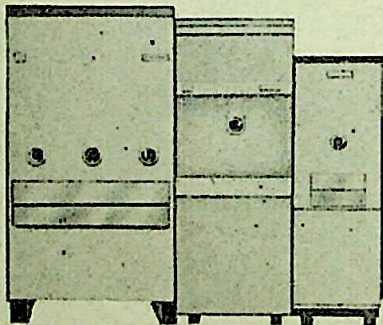
The thousand-pillared mandapa is another important edifice of the temple. The 985 pillars in the hall are so arranged that from whichever angle one views, they appear in a straight line. At the northern entrance there are five musical pillars each consisting of 22 small pillars carved out of a single stone, which produces musical tunes when tapped.

The original building of the temple during the days of the Pandyas was almost destroyed by the troops of Malik Gaffur in 1310 A.D. The whole structure was reconstructed by the Nayak rulers of 17th century. The city and the temple flourished greatly under the fostering care of a succession of Nayak rulers.

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Provincial Harijan Temple Entry conference held at Madurai on June 13, last. I had a letter from her describing how successful her tour seemed to have been from the numbers who attended her meetings and the enthusiasm they showed. She had also expressed the hope that the famous Meenakshi temple was likely soon to be opened to Harijans. Little did I know that the temple was to be opened so soon. But the wonderful event happened on the 8th instant.

"It is a great event in the campaign against untouchability and the movement for the opening of temples to Harijans. The proclamation of opening the state temples of Travancore was no doubt a great step; but it was the prerogative of the Maharaja.... But the opening of the celebrated temple of Madurai is a greater event in that it is the popular will that has brought about the consummation. It reflects the decided conversion of the temple-goers of the Meenakshi temple. Sri. Vaidyanatha Iyer and his co-workers deserve all the praise for the ceaseless effort they have put forth in educating public opinion."

We of this generation cannot appreciate the Herculean efforts

that had to be made at that time for achieving this much-needed reform in Hindu society. On account of the obstructive tactics of some misguided people, Vaidyanatha Iyer had to spend time and energy to ensure the smooth functioning of the temple in the aftermath of the temple-entry. Some people even went to the extent of hauling up Vaidyanatha Iyer before the court for illegally taking Harijans into the temple. The court scene was historic; it was a fully crowded court room tense with excitement. But as soon as the Judge took his seat on the Bench, the District Collector came to the court and gave the government counsel a copy of the Ordinance which the Madras Governor had just then promulgated validating the temple entry with retrospective effect and indemnifying all action taken in this regard. Premier Rajaji had at last moved in the matter. The case was, therefore, dramatically dismissed.

Later on the Ordinance was replaced by an appropriate Act passed by the Assembly legalising the entry of Harijans into Hindu temples. The de facto temple entry organised by Vaidyanatha Iyer

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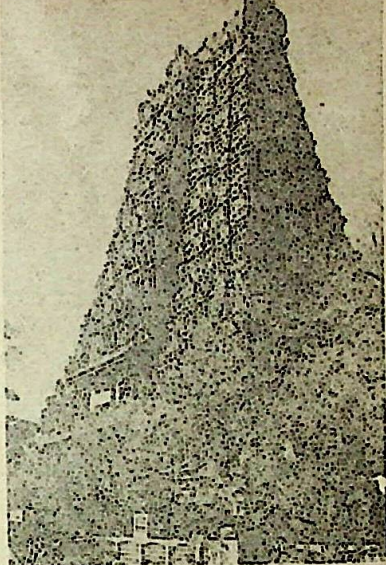
forced suitable legislation in this regard by a sympathetic Congress government headed by Rajaji. In retrospect it is doubtful if the temple entry legislation would have been enacted without a delay of several years but for the bold initiative of Vaidyanatha Iyer.

Simple Life

Though a front rank leader, Vaidyanatha Iyer never aspired for any power or post or fame in public life. He led a simple and austere and puritanic life shunning publicity. He did his best to alleviate suffering among the people and helped people in distress. Though, under pressure from Rajaji and other national leaders like Sardar Patel he became an M.L.A from Madurai Melur (from 1948 to 1952), he did not accept a longstanding offer of Ministership in the Congress government.

Public life meant to him only service and sacrifice—a true Gandhian in every sense of the word.

In 1922, when the flood waters of the river Vaigai had entered Madurai city, he with a number of workers swam against the fury of the floods and saved many children and women. Once, when



a great fire engulfed a thickly inhabited area in Thaikkad, in Madurai city, he jumped into the fire with a number of workers and saved many lives from the ravages of the fire. There are a number of such instances of saving people at the risk of his own life. Once in 1940, when Hindus and Muslims had arrayed on either side of the street of South Masi in Madurai ready to attack each other, he rushed in between them and, by persuasion, made them withdraw from the scene. In another instance, when an angry mob set ablaze the Dravida Kazhagam conference pandal on the Vaigai river bed and were marching

I prayed for an eternal, enduring, and prayerful existence, indissolvable either by the action of earth, sky, fire, or water, sun, moon, or stars, indissolvable either by the violent action of other entities or forces.

My Lord hastened to grant me this.

O dwellers on this earth, do not think lightly of these boons thus granted me.

Do come this way, the way of my Father, the way of the glorious Lord of Light.

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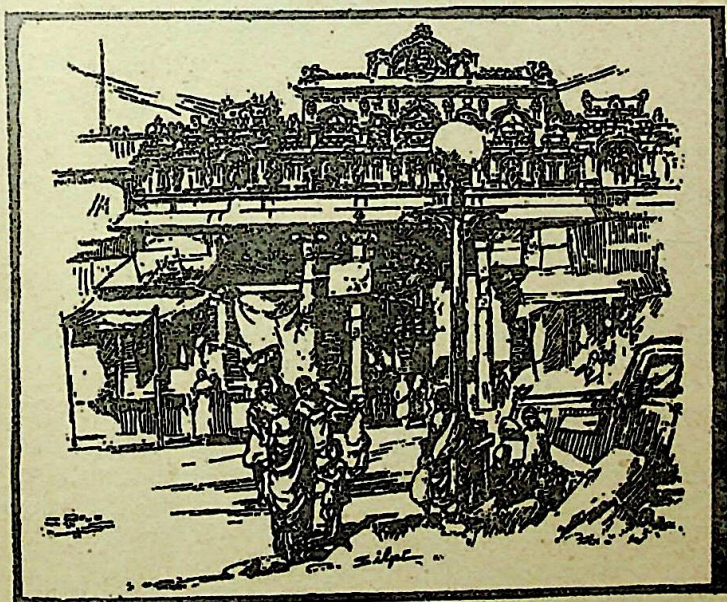
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forward to surround the house where E.V. Ramaswamy Naicker was halting to assault him. it was Vaidyanatha Iyer who stood between them and warded off a possible catastrophe.

When Vaidyanatha Iyer resumed practice in 1945 after his release from jail (after the RI imprisonment and detention in connection with the Quit India movement) disciplinary proceedings for cancelling his lawyer's Sanad were instituted against him. His defying the ban under 144 CrP C, for which he was imprisoned in August 1942, was

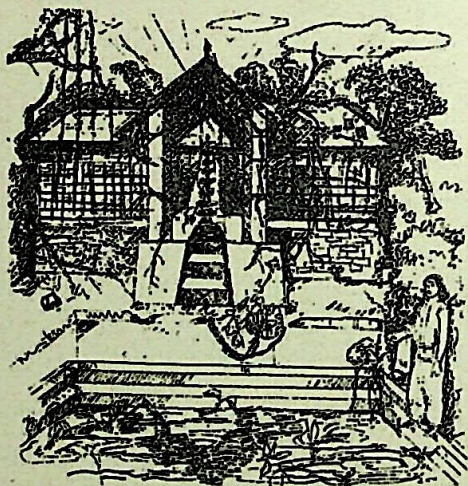
cited as a criminal offence warranting cancellation of the Sanad. The then Chief Justice, Sir Lionel Leach, before whom the proceedings came up suggested that the action proposed would be dropped if Vaidyanatha Iyer expressed regret for his action. Vaidyanatha Iyer stood firm and refused to express regret as he had done nothing against his conscience and was prepared to face the consequences. Appreciating the sincerity and greatness of the man, the Chief Justice dropped the proceedings against him. ■ ■ ■



Madhupamanjari

The Land of Perennial Love

V.S.R.K.



The king at the dilapidated temple spent another restless night. When the day broke, he stepped out of the temple and got down to the pool. As he did so he turned his eyes towards the direction whence came the maid the previous day. And, sure enough, the maid was walking towards him with a bunch of flowers in her

hand—this day, it was a bunch of jasmine.

'O king', said the maid, 'my mistress sends her lord, by these unworthy hands, a bunch of flowers, and if he has slept well during the night, it is also well with her.'

The king smiled a wan smile and

said: 'How can I have peace when I am compelled, much against my will, to deal with a person like you, a woman? Whether good or bad, women tend to destroy my peace of mind'.

With a mischievous twinkle in her eyes, she said: 'O king, you are becoming wise. You concede that some among us are really good, and some others bad. And I wonder what has brought about this change in you?'

The king, annoyed, said 'Who has changed? Not I. You ask for the cause of something which is not there'.

Smiling, the maid replied: 'Not so, my lord. I can see the change. In fact, I read my own name on your face'. (as one who has wrought the change)

What, then, is your name?'

Madhupamanjari' (Clusters of flowers for bees)

'That is a good name'

'How do you say that? Do you know what I am like? Do you judge me just by my name? Does the outer cover of a nut suggest its taste?'

'Your comparison is not apt: You have nothing of the ugliness of a nut.'

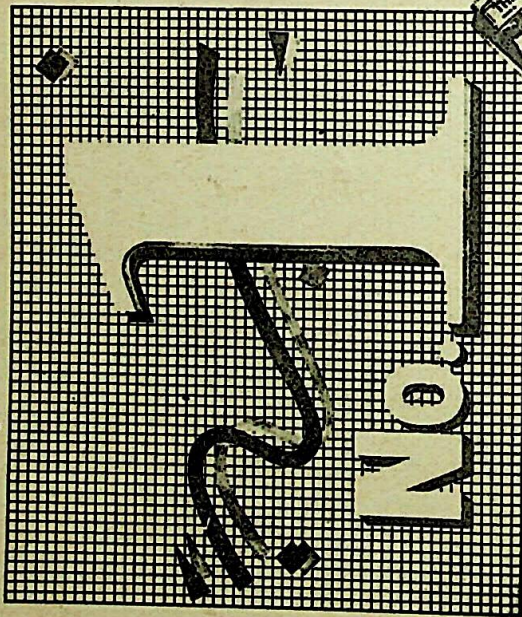
'King, some rinds are attractive but contain a bitter juice within.

You can never tell what the nature of a person is from his or her mere appearance. If at all my mistress has some confidence in me it is because she knows my nature—she values the kernel and not the husk. She knows that I am clever. I can tell you a few things which you would love to hear. I can tell you stories that would help you forget your worries. My stories will take you to places where the trees are in full bloom; where the sun never scorches and the moon soothes; where the blue lakes are filled with lotus; where the peacocks dance as thunder reverberates over the hills; where the lightning, far from blinding the eye, lights up the path of lovers on their way to their tryst; where the rainbow hangs for ever like on opal on the dark blue curtain of the clouds; where on the moonlit roofs of crystal palaces lovers see their faces in goblets of wine; where rivers, whose sands are always golden, flow slowly past long lines of silent cranes that hunt for silver fishes in the rushes on their banks; where men are true, and maidens love for ever, and the lotus never fades'.

As he listened, the king silently shed a tear and exclaimed. 'Aye! maiden, take me to that land where love never grows old'.

The maid, however, looked at

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him with kindly eyes and, then, laying the bunch of flowers at his feet, turned and walked away quickly through the trees.

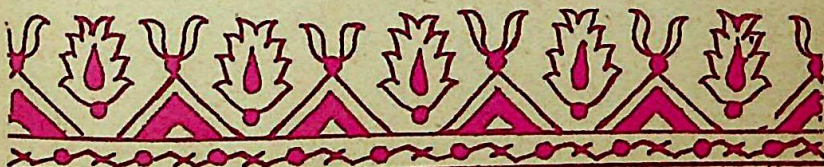
The king, watching her fading away from his sight, took the bunch of 'Malati' flowers in his hand and said: 'Your fragrance is beyond compare. Yet it is not so delicious as the music of this maid's voice. Alas! she is a woman! I had thought that the seeds of love for women had long ago dried up in my heart. I am mistaken. This maid! With that magic in her voice, she makes me feel that the seeds have not withered away but are securely lodged in my heart.

Looking at the bunch of flowers, the king continued: 'I shall not throw you away today'. Then, with the bunch in his hand, he turned back to the temple—his mind still divided between love for the maid and hatred of all women.

The next day turned out to be a disappointing one for the king. The Cheti never turned up. The king told himself: 'She would have fallen asleep or she had got up late

or her mistress had wanted her for some work. Something is surely wanting, this morning, to the beauty of this wood. Strange indeed! Everything remains as I have known. Only the maid with flowers in her hand has not turned up. Nothing is lost except that woman with her flowers. Why should I bother myself so much? The flowers were, no doubt, sweet. And the woman! She is not a woman but a child, she is poised, like dusk, like dawn, sharing the beauty of both. She is half a child and half a woman: like the flowers she carries in her hand, she seems to have a fragrance of her own. There is music in her voice, which makes a prisoner of anyone who listens to her. Even now, it rustles in my memory like the breeze in the branches of a young bamboo. I must wait till tomorrow for her to come. Suppose she doesn't turn up? Who knows?

The king thus spent another day talking to himself, deriving such comfort and consolation as he could from a recollection of the pleasant moments he had spent in her company. (To be contd)



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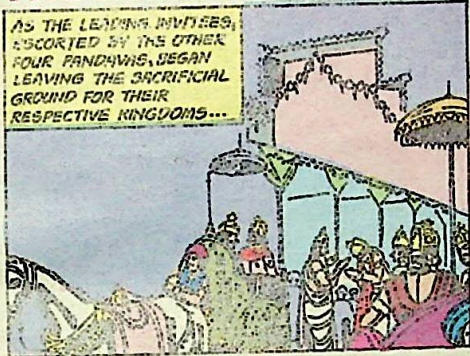
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The Mahabharata - 31

Kamala Chandrakant & P.B. Kavadi

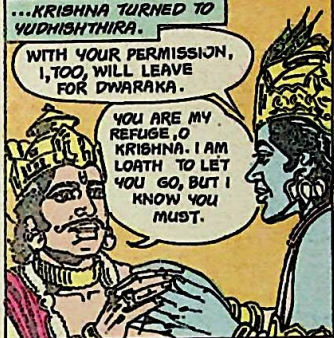
AS THE LEADING ADVISEES, ESCORTED BY THE OTHER FOUR PANDYAS, BEGAN LEAVING THE SACRIFICIAL GROUND FOR THEIR RESPECTIVE KINGDOMS...



...KRISHNA TURNED TO YUDHISHTHIRA.

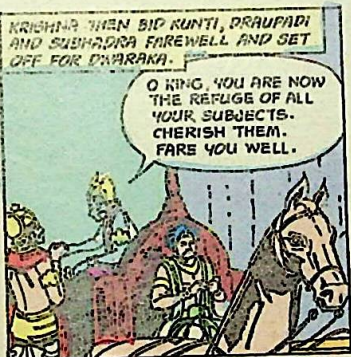
WITH YOUR PERMISSION, I, TOO, WILL LEAVE FOR DWARAKA.

YOU ARE MY REFUGE, O KRISHNA. I AM LOATH TO LET YOU GO, BUT I KNOW YOU MUST.



KRISHNA THEN BID KUNTI, DRAUPADI AND SUBHADRA FAREWELL AND SET OFF FOR DWARAKA.

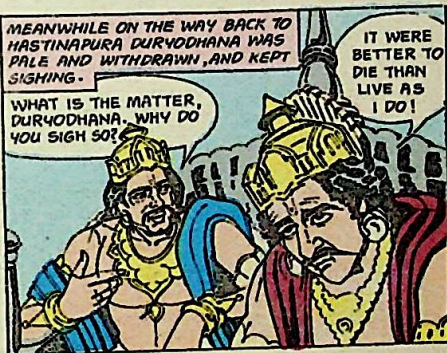
O KING, YOU ARE NOW THE REFUGE OF ALL YOUR SUBJECTS. CHERISH THEM. FARE YOU WELL.



MEANWHILE ON THE WAY BACK TO HASTINAPURA DURYODHANA WAS PALE AND WITHDRAWN, AND KEPT SIGHING.

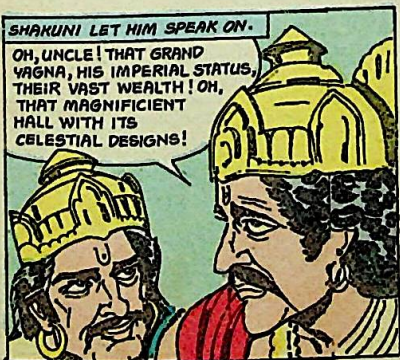
WHAT IS THE MATTER, DURYODHANA. WHY DO YOU SIGH SO?

IT WERE BETTER TO DIE THAN LIVE AS I DO!

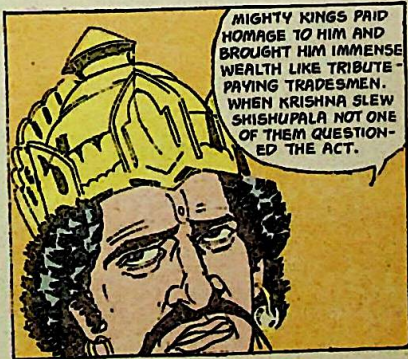


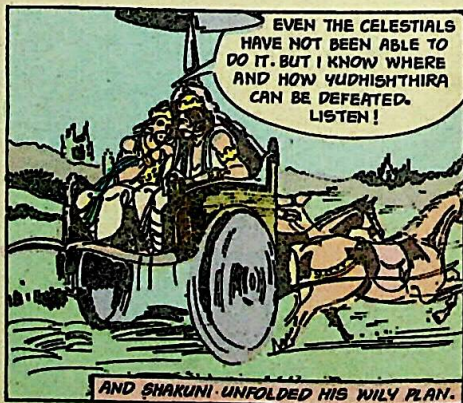
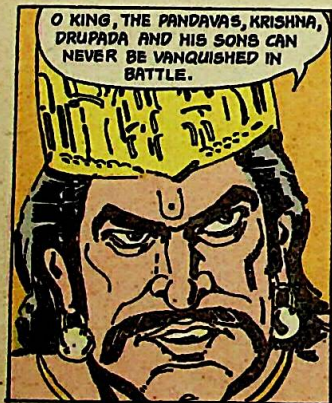
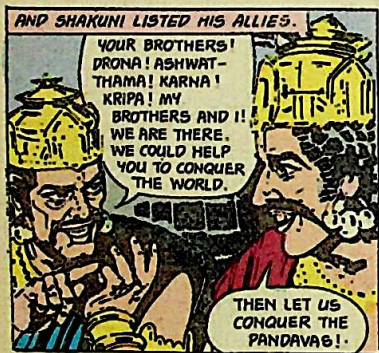
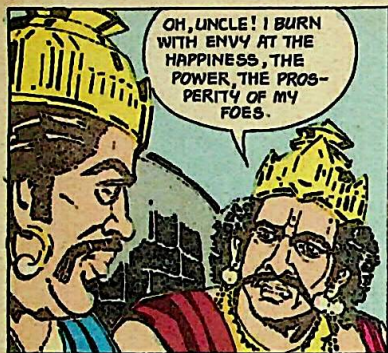
SHAKUNI LET HIM SPEAK ON.

OH, UNCLE! THAT GRAND VAGNA, HIS IMPERIAL STATUS, THEIR VAST WEALTH! OH, THAT MAGNIFICENT HALL WITH ITS CELESTIAL DESIGNS!



MIGHTY KINGS PAID HOMAGE TO HIM AND BROUGHT HIM IMMENSE WEALTH LIKE TRIBUTE-PAYING TRADESMEN. WHEN KRISHNA SLEW SHISHUPALA NOT ONE OF THEM QUESTIONED THE ACT.

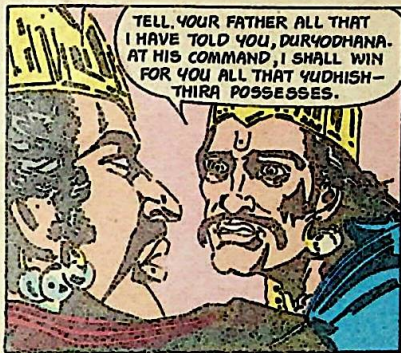




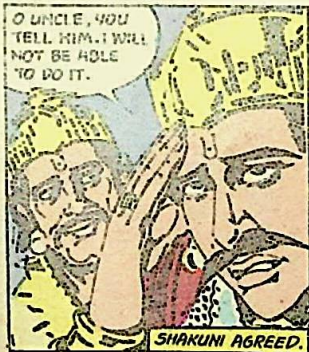
...EXPERT AS I AM,
I AM SURE TO WIN
EVERYTHING FOR
YOU.



TELL YOUR FATHER ALL THAT
I HAVE TOLD YOU, DURYODHANA.
AT HIS COMMAND, I SHALL WIN
FOR YOU ALL THAT YUDHISH-
THIRA POSSESSES.



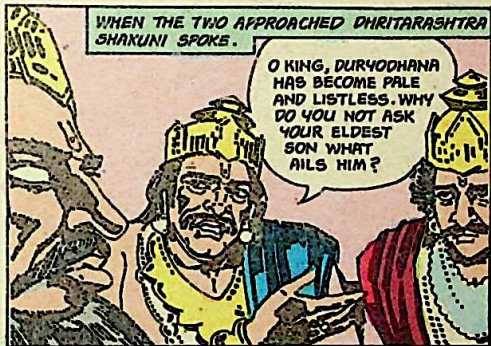
O UNCLE, YOU
TELL HIM. I WILL
NOT BE ABLE
TO DO IT.



SHAKUNI AGREED.

WHEN THE TWO APPROACHED DHRTIRASHTRA
SHAKUNI SPOKE.

O KING, DURYODHANA
HAS BECOME PALE
AND LISTLESS. WHY
DO YOU NOT ASK
YOUR ELDEST
SON WHAT
AILS HIM?



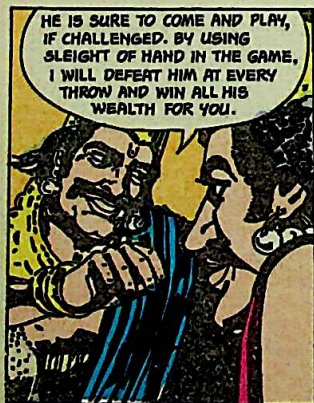
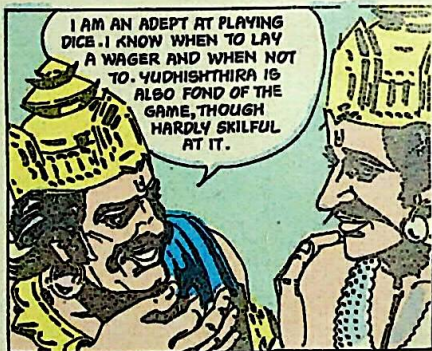
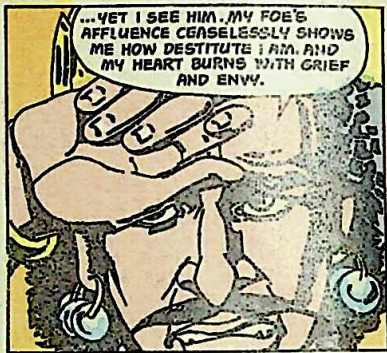
O DURYODHANA, YOU WEAR
THE BEST ROBES, EAT THE
BEST MEAT AND RIDE THE
BEST HORSES. MY
VAST WEALTH IS AT
YOUR COMMAND.
OUR FRIENDS
AND RELATIVES
NEVER DO
ANYTHING
THAT WOULD
HURT YOU.



WHY THEN ARE
YOU PALE AND
WORN?

I AM
CONSUMED
BY ENVY.



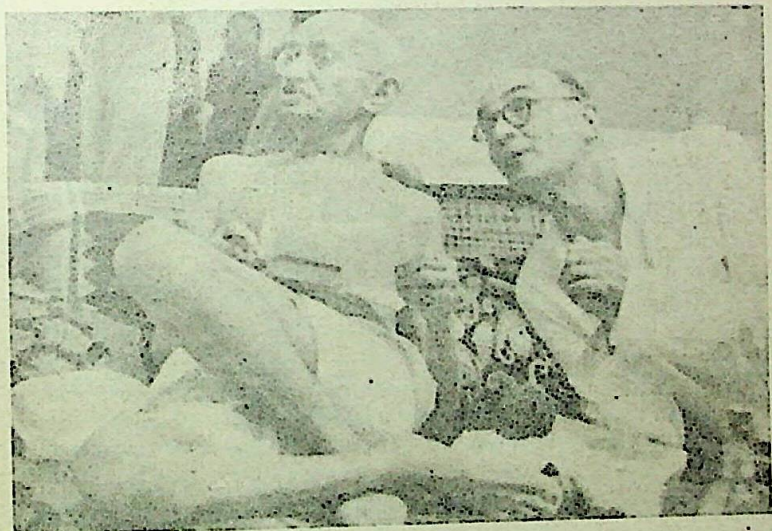


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"An Uninterrupted Song of Bhakti"

Mahadev Desai —the Scholar-Secretary of the Mahatma

Dhiru Mehta



On August 15, 1942 when the then Government of Bombay issued a Press Release saying that Shri Mahadev Desai had passed away that morning at 8.45 hours after a massive heart attack the

country was stunned. No one was prepared to believe that a man physically so strong, healthy and well-built could collapse at the age of 50. People from all over the country who had gathered six days

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Behind all great men there is a secretary—this can be said with greater truth than what someone quipped that behind a successful man there stands a woman. Has anyone heard of a master calling his secretary 'a son' or 'more than a son'? This was precisely how Mahatma Gandhi described his secretary, Mahadev Desai, who served him for nearly 25 years. When Mahadev Desai lay dead in the Aga Khan Palace on August 15, 1942, the Mahatma, washing the body and anointing it with sandal, whispered: "Mahadev, I thought you would do this for me. Now I have to do it for you". Mahadev's whole life, Gandhiji said in his characteristic way, 'was an uninterrupted song of bhakti.

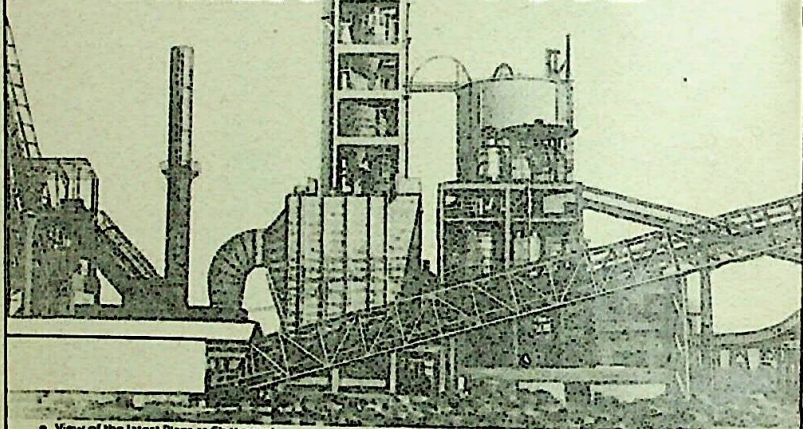
Mahadev Desai was an scholar-patriot. He translated Gandhiji's 'Autobiography' and 'Gita' from Gujarati into English. He added his own introduction to the 'Gita' entitled 'My submission.' In the concluding paragraph, Mahadev Desai says:

"We have to burn ourselves out with a heart and a will and a cheer each in his or her own sphere: our wicks may be ever so flimsy, our flame ever so feeble just enough to light our narrow paths, but ultimately our dim lights will blend right enough with the Universal Flame. All sacrifice, no matter how small or great, provided it is pure, reaches Him, ranks the same with Him, there is no last nor first".

Mahadev Desai's life was one such example of pure sacrifice for a great cause and in the service of a great man.

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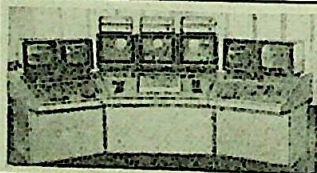
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earlier in Bombay had seen Mahadevbhai working hard and overtime at the AICC meeting, running between Birla House and the AICC pandal. But, sadly, it was a fact. Many people in the tense atmosphere then prevailing in the country believed that the British Government had deliberately caused his death. It was not true. His heart had suddenly stopped and in a minute he passed away.

Sardar Patel and Pandit Nehru as also others who were detained at the Ahmednagar Fort in Maharashtra got the news of Mahadevbhai's death almost after three weeks. Rajaji wrote: "With Mahadev's death, Gandhiji has become an orphan."

A year ago, when I had gone to Pune in connection with a programme to observe the death anniversary of Kasturba Gandhi, Dr. Sushila Nayar, Chairman of Kasturba Gandhi National Memorial Trust, was with me. She had been detained along with Kasturba Gandhi on August 9, 1942, and taken to the Agha Khan Palace on August 11, 1942. She recalled with great sorrow the last moments of Mahadevbhai Desai within a week of her detention in Pune. She said

It was the 15th August morning. I heard the sound of laughter coming from the adjoining room. I went there to see what was happening. Bapu, Ba, Smt. Sarojini Naidu, and Mahadevbhai were there. Mahadevbhai had just completed a shave and was adjusting his moustache. It was Sarojini Naidu who was the cause of all the mirth. She was teasing that very fair-complexioned and handsome personality, whom she used to address "Gule Gujarat" (Rose from Gujarat).

'It was getting time for Bapu's massage. So I moved with him to the next room, though the laughter continued. Then, suddenly, the laughter ceased. Ba came to me saying "Sushila, come, look at Mahadev'. I rushed back to the room and found, Mahadevbhai lying unconscious. I could see that he had suffered a massive heart-attack. I gave one shot straight to the heart, but there was no response. Bapu came running to the room and called, Mahadev, Mahadev, open your eyes, for once look at me and you will not leave me. But, alas, there was no life left."

One the eve of the Quit India movement and weeks preceding

the start of the movement, Mahadevbhai was a much worried man. He was afraid that Gandhiji would go on a fast after his detention. This weighed heavily on his mind and probably caused him high blood pressure.

During his stay with Gandhiji at Wardha he had blood pressure. He used to walk about 18 km from Wardha to Sevagram and back in the summer temperature 115-120° F, apart from carrying out Gandhiji's various assignments. He used to work for 15 hours a day. Very often leaders of the Congress, including Jawaharlal Nehru and Sardar Patel, would first talk to Mahadevbhai. Sometimes, they would be hard put to figure out what Gandhiji had told them. They would comfort themselves saying, 'We would know when we get Mahadevbhai's note.'

An Anecdote

There was a complete identity of views between Mahadevbhai and Gandhiji. There is an interesting incident narrated by Narayan Desai in his book "Bliss it was to be young with Gandhi". Once Gandhiji and Mahadevbhai were standing in front of Gandhiji's cottage. Gandhiji was dictating

"It is clear that there is a war going on between us and I am standing before you as the Prisoner of War. If we do not believe in noncooperation, we would have resorted to savage power like you have done. I can challenge that you or at least some of you would have been to-day our prisoners in this war as well, but let that not happen that we capture any of you as a prisoner of war and become guilty in the eyes of our God. We are all rebels. My only danger is that though you may throw us into the valley of pain and harassment you will not be able to suppress the nature of rebel in us. Nor can you instil in us a sense of faith towards the rotten administration that you are running in this country."

— Mahadev Desai's speech in Court during his trial in 1920.

and Mahadevbhai was taking down. (Sometimes Mahadevbhai would anticipate what Gandhiji would say and write out in shorthand). At one point Mahadevbhai interrupted and said: "Bapu, wait, I have written a word here which is different from what you have dictated. Gandhiji was amused and asked Mahadevbhai what he had written. After a long discussion on the appropriateness of the word, the word used by Gandhiji was kept, but Gandhiji conceded that what Mahadevbhai had written was also correct.

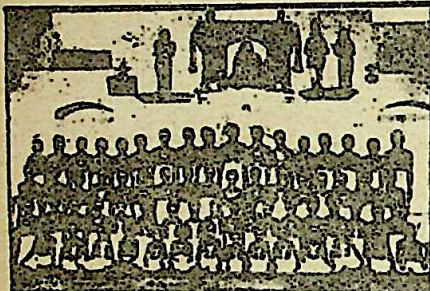
Born on the new year day in 1882 in a village of Surat district, Mahadevbhai was the fourth child of his parents. He had his primary education in Surat. He graduated in Arts and Law from Bombay. His contemporaries at the college, amongst others, were Vaikunthbhai Mehta and Syed Abdulla Brelvi. Mahadevbhai was a brilliant student.

In 1915, the Forbes Society of Bombay decided to get "On Compromise" by Lord Morley translated into Gujarati and entrusted the job to Mahadevbhai. When I was a student at the Sydenham College, I remember it was our text-book and few students could follow the English text. Thanks to Mahadevbhai's Gujarati translation, some of us got over the difficulty.

After his graduation in law, Mahadevbhai thought of starting legal practice in Ahmedabad. It was during his stay in Ahmedabad that he first met Gandhiji. Gandhiji had invited comments from the citizens, particularly lawyers, on the draft rules and regulations governing the Ashram he intended to set up. Mahadevbhai had offered his comments. After a meeting addressed by Gandhiji at Prema-

bhai Hall on July 4, 1915, Mahadevbhai and Narhari Parikh followed Gandhiji, who was returning to Kochrab Ashram and enquired of Gandhiji whether he had received their letter. Gandhiji confirmed and told them to go with him. They had discussions lasting for about 1½ hours. While returning from Gandhiji Mahadevbhai remarked: "Narhari, I feel like sitting at the feet of this man."

Mahadevbhai, while working on odd jobs in Bombay, sought to meet Gandhiji whenever possible. He had by then completed the translation of Morley's "On Compromise" and Tagore's "Chitrangada". On one occasion Gandhiji told Mahadevbhai: "Look here, you are not going to be the Secretary of the Home Rule League nor will you be the personal secretary of Mr. S. Your place is with me. I have of course several colleagues and comrades. Except Mr. Pollock I have not invited anyone on my own to come with me, but I have started knowing you and my eyes are set on you. Your nature, your language, your handwriting are all the characteristics of the man I am in search of." This was the unique honour bestowed by Gandhiji on Mahadevbhai and Mahadevbhai was fully aware of it. He requested



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Gandhiji to give him some time so that he could consult his father and come back. After, finally, getting his father's consent, Mahadevbhai joined Gandhiji in 1917 and only his death on August 15, 1942, separated him from Gandhiji.

Mahadevbhai joined the non-cooperation movement and was imprisoned in 1920 for his writing in 'The Independent'. In jail at Lucknow he came in close contact with Pandit Nehru, Purushottamdas Tandon and Devdas Gandhi.

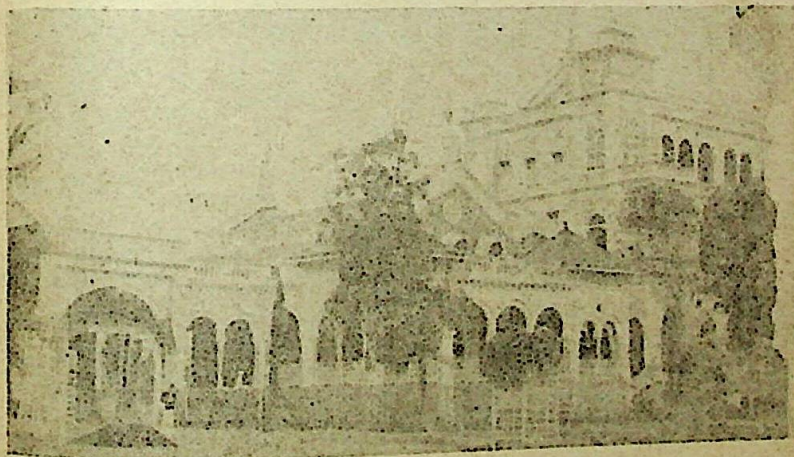
Total Dedication

There was never a single activity of Gandhiji in which Mahadevbhai had not participated—political, literary, constructive and social reforms. Gandhiji had often said that nobody was his follower,

student or a devotee. Nor was he a Guru to anyone. Yet the best of the men of this century in our country have experienced pride and satisfaction in sitting at the feet of Gandhiji. Mahadevbhai was unique in his total dedication and identification with Gandhiji. He gave all that he had to Gandhiji and in return accepted voluntary poverty, simplicity and hard work.

Paying his tribute to Mahadevbhai, Kishorlal Mushruwalla said: "Mahadevbhai was oxygen for Gandhiji. He was also the lungs of Gandhiji. He served the country by serving Gandhiji."

I myself did not have the good fortune of having seen Mahadevbhai. But as one whose mother-tongue is Gujarati. I am fortunate that I could read the original



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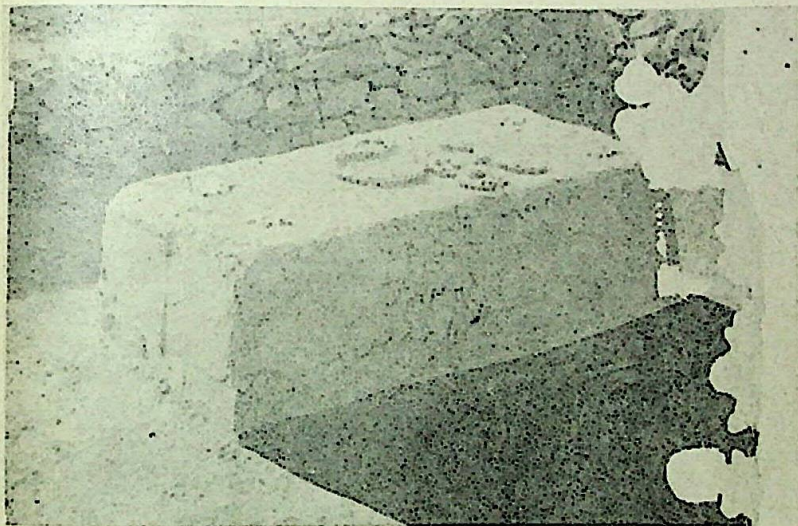
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writings of Gandhiji and Mahadev Desai. What impressed me most were "Mahadevbhai's Diary" (Volume 2) and his translation of Nehru's "Glimpses of World History." Mahadevbhai's Diary covers the very crucial period of Gandhiji's detention along with Sardar Patel at Yeravda as also his fast against the Communal Award. Once Sardar was trying to persuade Gandhiji not to go on a fast. Mahadevbhai suggested that Bapu would give up the idea of a fast if

the Sardar also decided on a fast. Sardar's quick repartee was: "Mahadev, let Bapuji go on fast, then. The people and the government will do anything to save his life. If I go on a fast quite a few will wait to see that I die"

If I had been denied an opportunity of knowing Mahadev Desai, I have had my compensation in knowing his son, Narayan Desai, intimately. Narayan Desai continues to do the work Mahadevbhai would have liked him to do. ■■■

Moral Education: A Plea —2

Kalyan Mal Lodha

Our educational mentors have failed miserably to reach beyond the misconstrued concept of secularism, which is neither irreligious nor anti-religious. The distinction between religion and morality has been overlooked or overrated.

The Constitution of India under Article 28 banned religious instruction in any educational institution wholly maintained by the State with few exceptions. No student can be compelled to participate in any religious discourse having regard to the secular characteristic of our State. Despite this constraint, various committees and commissions constituted *ad rem* have held divergent views in regard to moral education. The Sri

Prakasa Committee on Religious and Moral Instruction (1959) endeavoured to define and earmark the term religion and divided it into four sub-heads—the last being the ethical code (Personality of the founder, Genesis, Ritual and Ethical code). This interpretation does not forbid inclusion of an ethical code in an objective manner without encroaching upon the boundaries of secularism¹³. The emphasis should be on common values, basic understanding and knowledge with imperturbability of sensitive minds and canons.

The Indian Universities Commission (1948-49) delved deeply into this problem and stretched the point to oppugn the character of a

secular state—'to be secular is not to be religiously illiterate'. It cogently quoted Gandhiji as saying that the truths that are common to all religions can and should be taught to all children.¹⁴ The Commission recommended silent meditation, study of the lives of great religious leaders, selections of a universalist character (content) from scriptures and a study of the central problem of the philosophy of religion.

The Mudaliar Commission on Secondary Education (1952) suggested that in a democracy a citizen must form his own independent judgement and to a large extent decide his own course of action. It recommended cultivation of discipline, cooperation, social sensitiveness and tolerance, development of personality and education for leadership.¹⁵

The Kothari Education Commission (1964-66) also considered this problem and observed that the weakening of social and moral values in the younger generation is creating many serious social and ethical conflicts in western societies and there is already a desire among some great thinkers to balance the knowledge and skills which science and technology bring with the values and insights associated with ethics and religion at their best. In the situation that is already developing it is equally

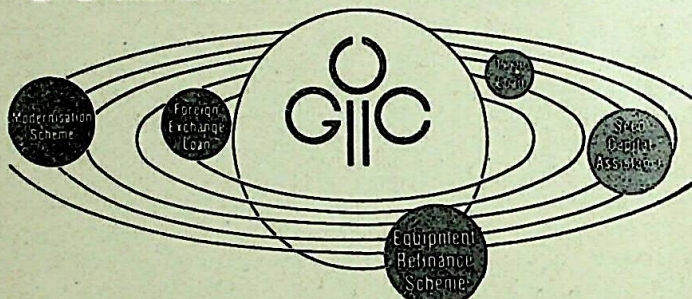
important for us to give a proper value orientation to our educational system.¹⁶

The Commission, despite this view, did not make any effort to enumerate the values it wanted to incorporate and introduce. It simply suggested the acceptance of the recommendations made by the Radhakrishnan Commission and urged the Central and State Governments 'to adopt measures to introduce education, moral, social and spiritual, in all institutions under their direct control'.¹⁷ It desired that 'some periods should be set apart' and general teachers, preferably from different communities, should take them. It also recommended that University Departments of Comparative Religions should bring out 'special literature for use by students and teacher'. It corroborated the earlier suggestion of the Sri Prakasa Committee and the Radhakrishnan Commission with regard to the contents of the conspectus. It had made clear that it spoke favourably for 'education about religions' and not for 'religious education'.

The Radhakrishnan Commission had a different note and said that the attempts to make students moral and religious by teaching moral and religious text books is puerile. 'To instruct the intellect is not to improve the heart'. Despite

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this lop-sided observation which is a surprise, in the same chapter the Commission felt that the responsibility for moral and religious instruction rests with guardians and the community to which the child belongs. These contrary observations smack of a state of mind dabbling in the question with confutation and confusion.

It is necessary to recall the earlier observation of the Central Advisory Board's memorandum (1943) which maintained that 'religion in the widest sense should inspire all education and that a curriculum devoid of all ethical basis will prove lesser in the end.'¹⁸ One, therefore, finds it difficult to agree to the sophism that moral instruction is 'puerile'. Elsewhere Dr. Radhakrishnan strongly propounded that expansion of 'surface consciousness is not a deepening of life'. 'If we are to train the youth of a free society, we must teach them not only one role, the obligations and rights of the individual, but their meaning and value for life. Education aims at physical health and efficiency, intellectual alertness and learning and guidance of the soul.' 'The aim of education in India has been initiation into the higher life of the spirit'. Radhakrishnan strongly advocated the ancient system of Education in India and held the view that wisdom is not know-

Idege,¹⁹ it is practical realization

It is with this scheme in view that the Indian National Forum also pleaded for Indianization of education, conviction of cosmic culture and introduction of spiritual education. In the brochure 'Challenge of Education—a Policy Perspective', produced by the Ministry of Human Resource Development, Government of India, there is the hope that a coherent and operationally viable value-system would be inculcated through educational processes based upon rationality and a scientific and normal approach to life. It feels that a crisis of values is pervasive in schools, colleges and universities. In chapter IV—'An approach to Educational Planning' ('Goal orientation', 4.8)—it lays down '(i) physical, intellectual and aesthetic development of personality and (ii) inculcation of a scientific temper, and democratic, moral and spiritual values.' Again in 'Linkage between Education and Society', it upholds the view 'that no law and system can survive if even educated people do not have respect for life or a sense of right and wrong ... if people do not understand the importance of tolerance and respect for viewpoints different from their own. Well said.

In spite of all these unanimous views, one fails to understand why

the State has been chary to take concrete and positive steps to implement these recommendations. Why has this most significant and exigent issue been kept in suspense and gloated over? Why this obsession? When society longs for a moral shake-up all this has proved to be a mere splurge—meaning nothing.

Professor V.K. Gokak in his article on 'Human Values in Education' cogently points out that five values (Truth, Right Action, Peace, Love and Non-Violence) that education seeks to spread are connected with the faculties of man, his intellect, will, heart, soul and spirit.²⁰ Truly, they will meaningfully and creatively expand vision and consciousness and redeem what has been sought after in the booklet 'Challenge of Education'.

Let us also ponder over the contents of the books presently prescribed in the course of studies. Let us look them through. Do they really propound our great cultural past? Professor Richard Gombrich of Oxford University showed contempt for the text books on Indian History and Culture for the secondary school syllabus as they 'contained much nonsense and misinformation'. He was quite candid to observe that what they (Indians) are taught and how they

are 'taught must be enough to put the majority off the subject for life'.²¹

Could we not take steps to remedy this viral disease? Let us now have a close look at the menace of students' unrest and detect the causes of this social histolysis. It is futile to narrate incidents of blasphemy, rampant in almost all the campuses. A few incidents will suffice. Ten teachers have been beaten up by students of Sagar University during the last two years.²² Patna University teachers went on strike as their Provident Fund had not been deposited for ten months and salary for October 1988 not paid till 21:11.88.²³

It is a well-established fact that politicians occupying institutional chairs exercise their influence in the matter of admissions to control and manage their political hold in colleges and universities. The staff (teaching and non-teaching) of Calcutta University professed that their children merited 80 grace marks to be considered for admission to the M.Sc. courses.²⁴ It should not agonize us if the Tamil Nadu Government decided to sue the Board of Directors of a newspaper under the Anti-scurrility Act for publishing the news that the Health Minister took a brand new car in exchange for a place in a

medical college and that the daughter of an MLA was denied admission, though she had made the grade because the then Chief Minister had a 'score to settle' with the MLA's apothegm.

In such a vitiated and polluted environment, why should only students be blamed for being obstreperous and prone to protesting, staring proudly and insolently at the governing hands? The moral breakdown is ambient and deterioration of moral standards is common in a diseased society. The students' aversion to discipline is deep-rooted. With this pollution, they agitate with a charter of demands with no coexisting memorandum of duties and obligations.

Everywhere there is a lack of moral insight and social adaptation and as a result we are biting deeply into the range of life's values. There is a deep divide between parents and children. The new life-style has estranged their relations. Vision is dominated by mass production and drug abuse is already beyond control. It is the counter culture as Theodore Roszak²⁶ terms it.

NCERT GUIDELINE

Will then the numerous values listed by the NCERT on the basis of recommendations lead to a blooming of flowers in this arid zone? One wonders how values like filial

duty and obedience will work out in this reality of nepotism, hedonistic acquisitiveness and moral turpitude. In vain do we look out for a Gopal, when Ishwarchandra Vidyasagar is nowhere to be seen. Value-oriented education is no panacea nor is an academy a moral oasis. It must be supported by the whole society and the dichotomy removed between what the school professes and the society projects. To shriek out warnings will not help to dispel the mist gathering on the horizon.

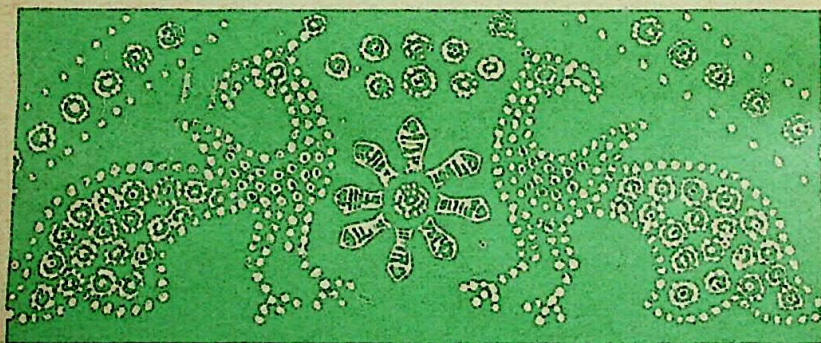
Values grow in good social soil. It was Guizot the French philosopher who said that a school opened anywhere is a jail closed somewhere. When society becomes a vast prison whose activities inflict wounds in every fibre, where lies the cure? But this in no sense negates the utility and necessity of moral education, for any educational planning foresees a future.

The students of today will be the leaders and citizens of tomorrow. In and with them lie our emancipation from and opportunities to repel present perversion and inhibition. A study of values with a careful and critical analysis is bound to become the central theme of our social philosophy. In the words of Alfred North Whitehead, 'the tragedy (of our

times) is that those who have imagination have but slight experience and those who are experienced have feeble imagination. Fools act on imagination without knowledge and pedants act on knowledge without imagination'. Dilettantes are dabbling in mere experiments. Herein lies the crux of the problem and its solution also.²⁷

(To be contd.)

13. Sri Prakasa Committee on Religions and Moral Instruction, p. 7.
14. Indian Universities Commission Report, chapter 8.
15. The Mudaliar Commission's Report.
16. The Kothari Commission Report, p. 19.
17. Ibid. p. 20.
18. Central Advisory Board memorandum (1943).
19. 'Education and Spritual Freedom, in the Radhakrishnan Reader—An Anthology.
20. V.K. Gokak, article published in Shodha.
21. Richard Gombrich, speech in Calcutta at the Inauguration of a conference on Indological Studies in South Asia.
22. The Statesman, 23.11.88.
23. Newspaper report in Vishwamitra, 21.11.88.
24. The Statesman, 19.6.84.
25. Ibid. 3 and 4 May, 1984.
26. Theodore Rozsak, cited by Bloustein in The University and the Counter-culture.
27. Some institutions have successfully introduced moral values in their curriculum. School students of these institutions display better character and ethical disposition with social consciousness and duties. Bharatiya Vidya Bhavan, Satya Sai Institution, Sri Ramkrishna Vidyalyaya etc. are a few examples.



FACTS ABOUT KASHMIR—6

- * Prime Ministerial Talks
- * Russia's Support
- * Partition of Kashmir—A Vague Hint

V. Sivaramakrishnan

Events having a bearing on the Kashmir Dispute during 1955 and 56 are touched upon in this article.

On February 19, 1954, Prime Minister Mohammed Ali made a formal announcement of American military aid to Pakistan. The Indian reaction to the announcement, as was to be expected, was one of dismay and anger as it tended to reverse the process of the bilateral negotiations towards a settlement of the Kashmir Problem. "In fact", wrote Prime Minister Nehru to the Pakistan Prime Minister, even before the formal announcement, "it becomes rather absurd to talk of demilitarization, if Pakistan proceeds in the reverse direction with the help of the United States... The question before us becomes one of militarization and not demi-

litarization (Letter dated Dec 9 1953, quoted by Sisir Gupta)

In the seventies, President Zia-ul-Haq of Pakistan carried the process of militarization of Pakistan further by going in for nuclear development. A small country arming itself to its teeth under an imaginary threat to its security from a neighbouring country which had never been known in its long history as a nation with any aggressive intent or expansionist motive and had won its freedom from foreign rule under the inspiration and leadership of a Man of Peace—this is the tragic destiny to which the rulers of Pakistan have led that country.

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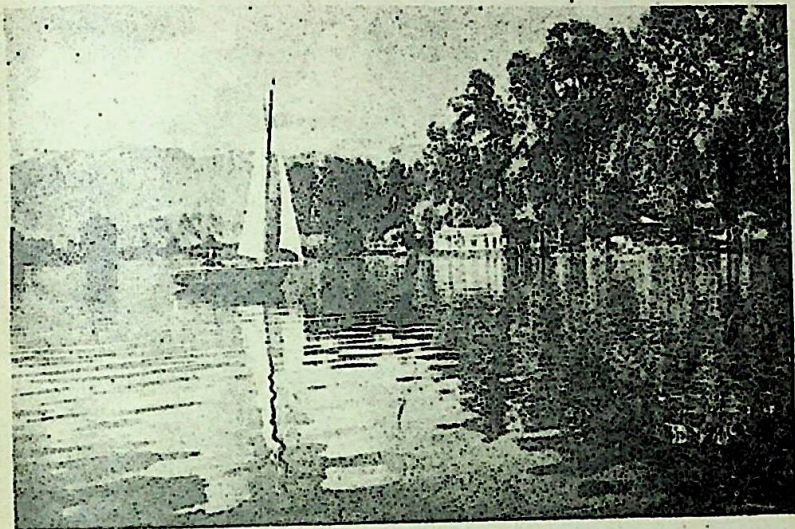
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In reply to Nehru's letter, Mohammed Ali talked of 'independence' being Pakistan's 'most cherished possession', of world peace being 'an article of faith', and of the 'disparity' in the military potential of India and Pakistan.

By the end of February, 1954, the Pakistan Prime Minister found a sturdy stick to beat India with. This was the Kashmir Constituent Assembly's resolution of February 6, 1954, ratifying the State's accession to India—the resolution was frowned upon by Pakistan and its Western allies and defended by Bakshi Ghulam Mohammed as 'fulfilling the formalities of our unbreakable bonds with India' and by Nehru as 'representing the wishes of the elected

people of Kashmir.

Though several letters passed between the two Governments, a common area of agreement eluded both. Finally, Mohammed Ali declared that 'this case must revert to the Security Council'. (Sept. 21, 1954) But it was not before January 1957, that the matter was taken up again in the United Nations. For this prolongation of the period of 'direct negotiations', one must give credit to the moderating influence of Pakistan's second Governor-General, Ghulam Mohammed.

The murky atmosphere at the beginning of 1954 changed perceptibly towards the end of the year when, on Oct 24, 1954, the Pakistan G.G. dismissed the



"I thought I'd surprise her."

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country's Constituent Assembly and asked Mohammed Ali to re-constitute his cabinet with Dr. Khan Sahib (brother of Khan Abdul Gaffar Khan) as one of the Ministers.

Ghulam Mohammed, who was the Guest of Honour at the Republic Day Parade in Delhi in January 1955, waved the olive branch and made a statesman-like declaration at a State banquet: "I think this dark period of strain has now lasted too long and the time has now come to end it completely... Let us put an end to our disputes. We owe this as a duty to posterity not to leave them a legacy of misunderstanding and bitterness".

Governor-General Ghulam Mohammed was to meet Nehru for preliminary talks' on May 12, 1955 and these were to be followed up by a ministerial delegation led by Prime Minister Mohammed Ali. Unfortunately, Ghulam Mohammed fell ill and the preliminary talks never took place. The Prime Ministerial level talks did come off and hopes of a new 'practical approach' discarding the old 'dead-wall approach', were kindled. And, as it often happened in Indo-Pakistan relations, the political kaleidoscope of Pakistan suffered a twist and the helmsmen changed. Ghulam Mohammed

gave place to Gen. Iskandar Mirza (who later became President of the Islamic Republic of Pakistan) as G.G. and Mohammed Ali was replaced by Chaudhury Mohammed Ali in August, 1955. If Ghulam Mohammed had continued as the G.G., the prospects of a settlement of the Kashmir dispute would have been better. But, then, this is one of the imponderable 'ifs' of the history of the sub-continent.

Mohammed Ali, on his return from Delhi, said in a broadcast talk on June 1, 1955: "Either we arrive at a political settlement or we don't; your government have no intention of prolonging the process of negotiation any further. In the event of failure we will report to the Security Council.... other avenues for a peaceful settlement will have to be explored... Negotiation with India will be definitely and finally closed."

The year 1955 was significant for three more events. One of them was a forthright declaration of India's stand by Pandit Govind Ballabh Pant in Srinagar on July 8, 1955. Pandit Pant, as the then Home Minister of India, said: "...Pakistan has entered into a military alliance with America. The Constituent Assembly of Kashmir, which was elected on the basis of adult franchise, has taken a definite decision... In these

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circumstances I personally feel that the tide cannot be turned now. This relates to that part of Jammu and Kashmir which is with us. The other part has not made its choice so far; people there, perhaps, have not been given the opportunity to do so. The Pakistani Government has failed to agree to any reasonable conditions for a plebiscite, nor do I see any possibility of its agreeing to any. We are anxious to reach a settlement with Pakistan on all points. We would like the best neighbourly relations to exist between India and Pakistan". Pakistan reacted violently to Pandit Pant's forthright statement.

Much was expected of the All Parties' Conference convened by Chaudhuri Mohammed Ali of Pakistan in November 26, 1955—the second event referred to earlier. The conference was marked by an anti-Indian speech by the Prime Minister and a resolution urging the Government of Pakistan 'to intensify and integrate on a national basis, all efforts to secure for the people of Jammu and Kashmir the right of self-determination.' An organisation called the 'Kashmir Liberation Front' was first heard of in October 1955. This Front observed what is described as a 'Satyagraha' before the Indian High Commission in Karachi.

The third event was the visit of the Russian leaders, Khrushchev and Bulganin, to India and their unequivocal support to India in regard to Kashmir. Affirming that Kashmir was an integral part of India, Khrushchev said at a public meeting in Srinagar on December 10, 1955: "If you are ever in difficulty all you have to do is to climb on top of these mountains and shout, and we will come to your aid." (Dr. Karan Singh in 'Sadar-i-Riyasat') Pakistan described the views of the Russian leaders as 'extraordinary' and suspected an 'interplay of world power politics'.

Consistency in the Russian support to the Indian case on Kashmir is one of the brightest threads that bind India and Russia in close and cordial friendship. By upholding India's stand and reinforcing the friendship, President Gorbachev, who has won the applause of the world for his revolutionary ideas of 'perestroika' and 'glasnost', has also won the hearts of many in India.

Unlike 1955, which saw some flickerings of hope for a better Indo-Pakistan relationship, the year 1956 just prepared the way for the Kashmir dispute being taken back to the U.N. It would, however, appear from contemporary accounts that Nehru was in favour of the

partition of Kashmir on the basis of the cease-fire line. (Sisir Gupta mentions this in his 'Kashmir') But it is difficult to give much credence to this view as the tenor of Nehru's speeches throughout 1956 is entirely different. The Pakistan Prime Minister is reported to have dismissed this suggestion saying, "Kashmir is not a piece of property to be divided between India and

Pakistan... Direct talks can take place only when India agrees to discuss with us ways and means of holding plebiscite".

1957—the stage is now set for the U.N. debate on Kashmir with India's V.K. Krishna Menon making it memorable with his marathon speeches and brilliant advocacy of India's case.

(To be contd.)

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His Holiness Sri Chandra-sekharendra Saraswati, the venerable Paramacharya of the Kanchi Kamakoti Peetham, who enters on the 97th year of his Advent in June this year (May 20, according to the English calendar), is looked upon as Divinity Incarnate.

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the land. As becomes the Acharya of a hoary Peetha, the pre-eminent seat of spirituality at Kanchipuram, he has not only upheld the eternal validity of the Vedas but has consistently, in the face of the most daunting obstacles in the form of atheistic propaganda and the materialistic obsessions of the people, encouraged their studies through munificent grants to institutions and scholarships to students. Looking with an equal eye on all religions, he has never felt any need to be apologetic or on the defensive about the fundamental tenets and values of the religion of the Hindus. His adoration of Jagad-guru Sri Shankaracharya is as great as his devotion to Sri Chandra mouleeswara and the Mother Supreme. If Swami Vivekananda

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(1863-1902) was the greatest exponent of Advaita Vedanta in the 19th century. His Holiness Sri Chandrasekharendra Saraswati has no peer in the 20th century in propagating the Advaitic doctrine.

The impact of His Holiness' personality is felt by the devout both because of his spiritual stature, the result of his 'tapascharya', and his massive erudition, the result of his study and contemplation. His quickness of grasp and phenomenal memory, his boundless curiosity and intellectual gift of getting at the heart of things, became known during the years of his strenuous study (1911-14) as part of the preparation for his pontificate. His knowledge, scriptural and secular, is encyclopaedic in its range. His appreciation of literature and the fine arts has the spontaneity of a born 'Rasika' and the authenticity of a cultivated connoisseur. He has a rare insight into the subtleties of dance and music, sculpture and architecture. The Nataraja temple at Uttara Chidambaram (Satara) and the Subrahmanya Temple complex in New Delhi (Malai-mandir) embody many of his suggestions and as such are a tribute to him as an aesthete, spiritually inspired.

Scholars have spoken of his 'creative use of tradition' while elucidating subtle philosophical doctrines and the 'inexhaustible fertility of his imaginative reason' while recapturing 'the original inspiration that minted for us the great symbols of our faith'. If confirmation of this view is required, it is enough if one reads any single discourse of His Holiness. And thanks to Shri R. Ganapati, the discourses of His Holiness are already available in five massive volumes, all in Tamil, covering more than 5000 pages—more to follow.

Massiveness is not always a merit in an age of speed, hurry and bustle. But when the printed page compels attention, not only because of the weight of authority behind every word but the nature of the subject and the clarity of exposition, one returns to it again and again. If a Will Durant draws you to his volumes on Civilisation, if a Toynbee attracts you to his History, the Paramacharya puts you in his debt by his expositions of Sanatana Dharma, the doctrine and its practice.

The first volume entitled 'Deivattin Kural' ('Voice of God') was published in 1976 (Six editions already brought out) and the fifth

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and the latest in 1989. The highlights of each volume may be briefly indicated:

Vol. I—Basic tenets of Hinduism, Advaita, Bhakti and divine incarnations.

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Vol. IV—The Guru, Uttiramerur elections, Advaita, Bhakti, culture.

Vol. V—The worship of Ganapati; the Guru; the life of Shankara.

The first four volumes had already been noticed in the 'Bhavan's Journal' as and when they were published. In the fifth volume, the latest to be published, the major part of the book is taken up by the life of Adi Shankara. While tracing the life of the Jagad-guru, the Paramacharya looks upon him as an avatar and brings out the distinction between this and the previous nine avatars. Adi Shankara came at a time when the fortress of Sanatana Dharma was besieged by 72 protestant move-

ments or dissident religions. The Acharya, by preaching the three paths of bhakti, karma and jnana—the last being the final path—to the goal of Self-realisation, gave a new life to Sanatana Dharma with its emphasis, on 'Anushtana' and 'Anubhava'. With a wealth of astronomical and historical data, he seeks to establish the date of Shankara as B.C. 509-477. To the well-known four disciples of Shankara, he adds two more, Sarvajnatma and Prithvidhara. This is by far, the most comprehensive account of Shankara and his Advaita doctrine based on extant works on the life of the Acharya; the Paramacharya, however, attaches much importance to the legendary aspects of Shankara's birth.

The date of Adi Shankara is a controversial one. But what is relevant here is his Advaita Vedanta which the Paramacharya explains with lucidity, and appropriate illustrations from Adi Shankara's works.

While we are beholden to the Paramacharya for his gracious gift of knowledge, we are indebted to Shri R. Ganapati, whose indefatigable labours have resulted in the compilation of the five volumes.

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Shri A. Tirunavukkarasu of Vanathi Patippakam deserves all praise for publishing the volumes in a spirit of total devotion to the Paramacharya.V.S.

Kannada

Mahipati, the great poet-saint of Karnatak, deserves much more extensive and intensive study than has been done. Hardly a couple of books have been written on him; and we have to congratulate the author on bringing out the present important volume. This book is a result of great devotion, per-

rightly, that there was a dark age of about 150 years between Purandaradasa and Vijayadasa. He points out that there has been a galaxy of saints who kept the flame of devotion burning, Mahipati being the foremost of them. The Bhakti movement in Karnatak never died and there was no dark age. The period did not grow hollow and collapse.

Dr. Kolhar Kulkarni brings out the high literary qualities of Mahipati whose poems are rich in content, cover a wide range of subjects referring to the life of

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severance and dedication. Much labour has been spent in giving biographical details of Mahipati and providing his social and political background. As many as 36 MSS have been studied and even Bijapur Gazette has not been omitted. He has documented arguments meticulously thus making his conclusions authentic. Useful appendices have been added to the book increasing its value.

The author does not accept, and

farmers, children, women or to the life of a common man in general. They are garbed in various meters, use native idiom and employ a variety of figures of speech. The poems embody deep philosophical thought and rare mystical insight. Mahipati no doubt belongs to the Madhva Sampradaya; but it is difficult to agree with the author when he says that Mahipati remained a Madhvite through and through. In Mahipati we come across ample references to other

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doctrines including Advaitism. He transcends the limits of narrow sects and 'isms' and presents a synoptic view. In fact, his only concern is the direct vision of God.

The author richly deserves credit for having rendered a signal service.

B.R. KULKARNI

"OM GAYATRI and SANDHYA" by Swami Mukhyananda, Sri Ramakrishna Matha, Madras, 1989. Pp. 88 + x Price Rs. 10/-

Indian scriptural texts contain description of various rituals with appropriate Mantras, which are capable of bringing about good results and even bad results, connected with worldly aims; and there are also others—the Pranava and the Gayatri being two of the most important ones—helpful in psychic unfoldment and spiritual upliftment. It is, however, often forgotten today that unless one undergoes the strict discipline of Yama and Niyama, one's practice of rituals and utterances of Mantras degenerate into nothing but meaningless formality.

For several reasons, almost all forms of Upasana, including the Gayatri-Upasana, are woefully neglected these days. As a matter of fact, the chanting of the Gayatri is

routinely done by many, without any understanding of the meaning. As rightly pointed out by the publisher of the book under review, its object is to bring to the earnestly-minded people the unique significance and the deep philosophy behind the Gayatri-Mantra and the Sandhya Upasana. The author, Swami Mukhyananda, is known for his writings on the essentials of the Vedanta philosophy and the basic tenets of Sanatana Dharma, in a style meant for the 'modern' educated.

Part I explains the symbolism of AUM and the Gayatri. These explanations are crucial for an understanding of what follows in the book. Part II deals with Gayatri-Mantra and the Sandhya-Upasana. For the benefit of those who want to perform Sandhya in the orthodox style, complete ritualistic details are provided in Part III. However, a discussion on the symbolism of the ritualistic procedures described in the book would have been helpful to the reader.

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In this matter, India, as usual, shows her great reconciling wisdom.. She holds... that ritual is a necessity for the mass of men. ... As a man becomes more and more spiritual, he is less and less

dependent on externals, and therefore on ritual, which may be practically dispensed with in the case of the highest."—Arthur Avalon.

— Dr. A.S. Ghosh

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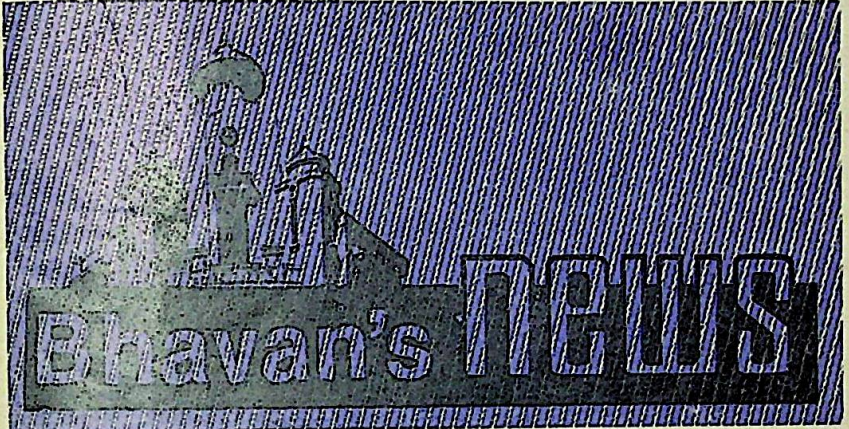
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**Mahakumbabhishekam
of Sree Meenakshi-
Sundareswarar and Sree
Vinayakar Temples at
R.K. Puram, New Delhi.**

दिव्यं रूपं दधाना

ललिततरवैर्वेणुवीणादिजातैः

प्रापय्यान्तर्मुखत्वं निखिलजनमनांस्या

त्तरूपं विवेक्तुम्।

वृत्तीर्मोदादिरूपा अपि परिगलिताः कुर्वती
ब्रह्मविद्या

मीनाक्षी जीवनीडं सुखममृतमहो बोधयन्ती
विभाति॥

— मीनाक्षी स्तुतिः— ४

The newly-built Sree Meenakshi-Sundareswarar temple, following the

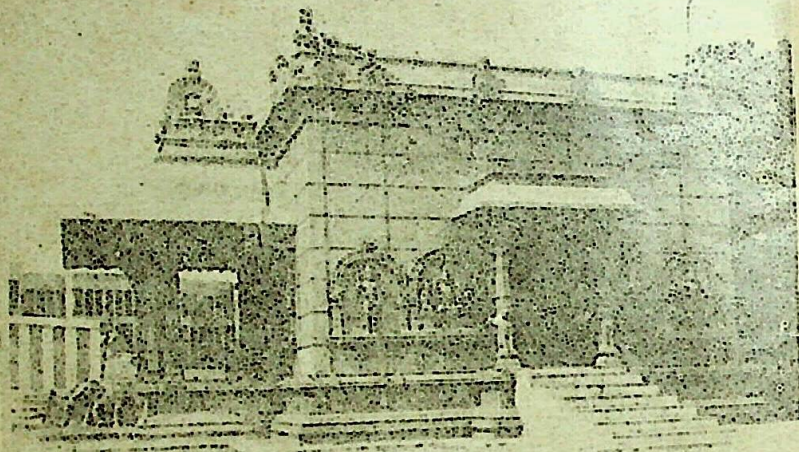
traditional South Indian temple architecture, at Ramakrishnapuram, New Delhi, adds to the beauty of the landscape of South Delhi.

The new temple which forms part of the Uttara Swamimalai temple complex, popularly known as Malai Mandir, has been built at a cost of Rs. 30 lakhs.

The area is already dotted with temples in South Indian style such as Sree Venkateswara temple, Sree Ayyappan temple, Sree Ram temple and Sree Vaikuntanatha temple.

The new temple follows the Pandya architectural and sculptural style, similar to the Meenakshi-Sundareswarar temple at Madurai, the ancient temple city of Tamilnadu.

The Mahakumbabhishekam or the formal consecration of the temple is scheduled for June 13. President Shri R. Venkataraman, Patron-in-Chief, will



visit the temple at 12 noon on that day. The Lt. Governor of Delhi Air Marshal Arjan Singh will be present at 6.30 a.m. during the Mahakumbabhishekam.

The Delhi administration has assured the Trust of all facilities for the big event which is expected to draw thousands of devotees.

President Shri Venkataraman is the main spirit behind the construction of the temple. Shri R.V. Subramanian, President of the Sree Swaminatha Swami Seva Samaj, says that "The President was consulted at every stage of the construction."

The temple has idols of Lord Sundareswarar (Siva), Devi Meenakshi and Lord Karpaga Vinayaka (Ganesh).

Skilled temple sculptors and craftsmen have worked for over four years to complete the temple. The exquisite sculptural marvels have been carved out of blue granite stone, available only in a quarry known as Pattumalai Kuppam near Walajabad in Tamilnadu.

The entire construction was carried out under the guidance and leadership of the famous sculptor, Muthiah Sthapathi, whose works include the Venkateswara temples in Chicago and Los Angeles, Mahalakshmi temple at Boston and Devi Mariamman temple in Bangkok.

Mahakumbabhishekam of a new temple is considered a holy and sacred

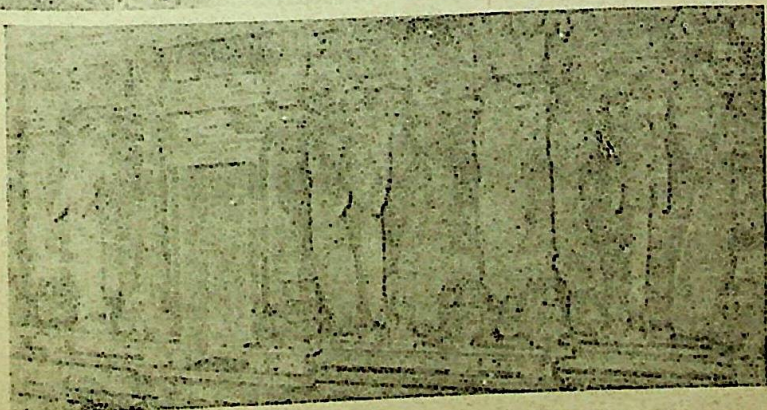


act and is believed to augur well for the welfare of the country in general and the world.

The presiding deity of the Uttara Swamimalai temple is Lord Swaminatha also called Karthikeya, Shanmukha, Skanda and Subramanya. Devotees from all parts of the country professing different religious faiths throng the temple for worship.

This temple, described as a "dream in granite" is a replica of Sree Swaminatha Swami temple at Swamimalai near Kumbakonam in Tamilnadu. The Kumbabhishekam was performed in 1973 and it is proposed to perform the Jeernordharana (repeat Kumbabhishekam) of this temple along with the Mahakumbabhishekam of the new temple on June 13.

As part of the Mahakumbabhishekam, a Yagna will be performed to Vedic chantings by a special team of



BHAVAN'S NEWS

eminent Pandits and scholars for four days continuously. There will be continuous recitation of the Vedas and hymns in Tamil by the Odhuvars who are specially trained for such recitation.

The temple complex has been constructed under the guidance of and blessings from the Sankaracharyas of Kanchi Kamakoti Peetham.

KULDIP NAYAR AND KEITH VAZ FELICITATED

On Thursday, May 10, 1990, the Bhavan hosted a reception in honour of the Indian High Commissioner Shri Kuldip Nayar and Smt. Bharati Nayar along with Mr. Keith Vaz, MP for Leicester East and the first Indian Member of Parliament in Great Britain

for a long time. The Honorary Mayor of the London Borough of Hammersmith & Fulham, Councillor Ian Gray, and the Mayoress, Mrs. Hazel Gray, were present to welcome them to the borough.

Bhavan's Chairman Shri Maneck Dalal was particularly happy that Mr. Vaz was proud of his Indian origin. He also paid glowing tributes to Mr. Keith Vaz's mother, who could not be present, attributing Mr. Vaz's becoming a Member of Parliament at such a young age to "the upbringing which his wonderful mother had given."

Welcoming Shri and Smt. Nayar to the U.K., Shri Dalal spoke warmly of the very special relationship which the Bhavan has always had with the India House. He spoke admiringly of the



(L to R): Shri M.A.S. Dalal, Hon. Mayor Ian Gray, High Commissioner Kuldip Nayar, Mrs. Hazel Gray and Mr. William Smith, Committee member of Bhavan's U.K. Centre.

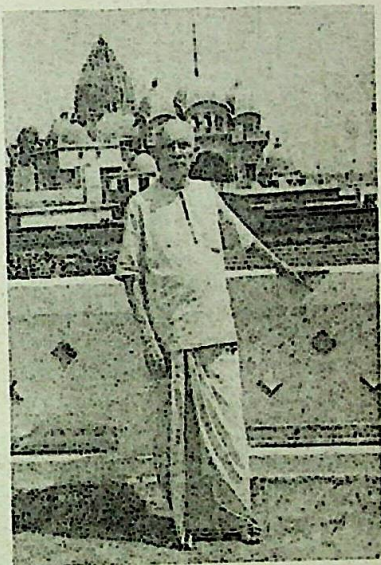
BHAVAN'S NEWS

imagination which the new High Commissioner had displayed in changing the existing set-up at the India House and urged all Indians in Britain to support Shri Kuldip Nayar vigorously, in the most important task which he had, so ably, set out to fulfill.

Mayor Ian Gray, Mr. Vaz and Shri Nayar spoke highly of the Bhavan's work. Mr. Vaz, when applauding the spirit of adventure for which Indians are famous, said "The Bhavan is a great temple to that achievement. Looking around today, you see a community which is very strong, rich in tradition, able to adapt and yet respect its own great culture."

The High Commissioner too praised the enthusiasm and 'forward looking' attitude of the Indians in the U.K. and urged them to protect and cherish the cultural and spiritual values which had been handed down the generations; calling the Bhavan a cultural sector of the Indian territory which India House represents, he said "it is a place where everyone can go to imbibe the culture and traditions of India." The High Commissioner of India being the ex-officio Patron of the Bhavan, Shri Nayar said he looked forward to a very close association with the Institute.

After the Bhavan's Hon. Gen. Secretary, Dr. John Marr, proposed a Vote of Thanks. A cultural programme by Bhavan's teachers and students, much appreciated by all present, brought the evening to a close. — Shubhra Nath



A recent photograph of Swami Ranganathananda, Vice-President of Sri Ramakrishna Math and Mission, who gave the first initiation to chosen disciples on the Buddha Purnima, (May 9, 1990) at the Cossipore Garden House where Sri Ramakrishna lived during the last days of his life.

Swamiji is a disciple of Swami Sivananda (Mahapurushaji), a direct disciple of Sri Ramakrishna Paramahansa. Besides being a great orator, Swamiji has written several books including "Eternal Values for a Changing Society" and "The Message of the Upanishads" published by the Bhavan.

BHAVAN'S NEWS

RESEARCH AWARD FOR DR. M.B. SHAH



Dr. Manilal B. Shah, a senior physician of Bombay, has been chosen for a cash award of Rs. 25,000/- by the Dr. Sudhir Hendre Research Foundation and Hindu World Watch Institute in recognition of his outstanding research in the field of Smoking and Health and for his published work "Quit Smoking, Gain Lost Health."

Dr. Shah (79) has been recognised as a dedicated pioneer in this "Health For all" service. He has given many lectures on "Tobacco addiction—an organic disease and its easy cure" before learned audiences of professional and cultural associations, international conferences, medical colleges, and also of recognised institutions in India and abroad.

Delhi Kendra

Sardar Patel College of Communication and Management: Convocation

"We should keep our minds open to new ideas and ideals and develop

ments taking place all around us. This is particularly so now because the world is changing at a very rapid pace and any person or any society that is not receptive to new ways of looking at things and new ways of doing things will become stagnant" said Shri P. Upendra, Union Minister of Information and Broadcasting, delivering the Convocation Address of Sardar Patel College of Communication and Management on April 19, 1990. (full text of the speech appeared in the previous issue).

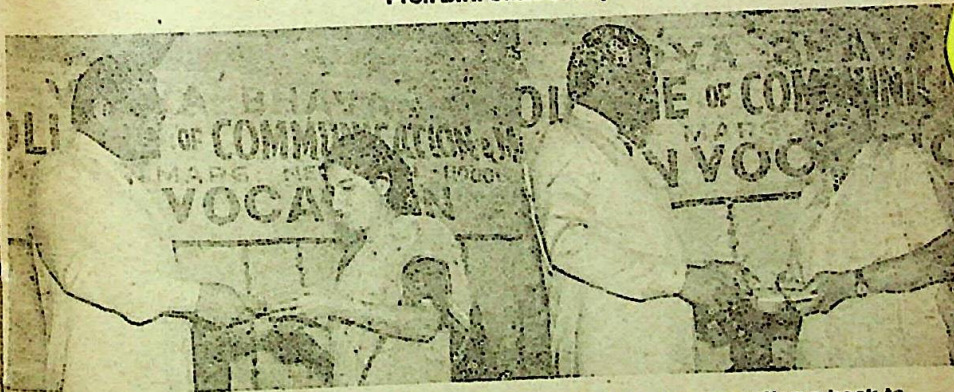
There was a burst of applause when Shri Upendra said that he was an old student of the College, having done the Marketing Course in the early 1970's.

The Principal Prof. N.N. Pillai in his report said the Rajendra Prasad Institute of Communication and Management, of which Sardar Patel College of Communication and Management is a constituent, presents about 6000 students in 10 post-graduate courses in Communication and Management through 42 constituent/affiliated colleges all over India and is the only multi-centre open university-type institution of its kind in this country. A unique feature of the contents of the various diploma courses, he added, was that there was a compulsory paper on Indian Culture. This was in conformity with the Bhavan's commitment to provide an effective linkage between education and culture.

BHAYAN'S NEWS



(L to R), Prof. N.N. Pillai, Shri P. Upendra, Shri N.R. Chandran, and Prof. B.N. Chakravorty.



Shri Upendra presenting the award to Miss Seema Nath (highest marks.)

Shri P. Upendra presenting a book to former Principal Prof. B.N. Chakravorty.

In all 626 students appeared for the Diploma Examination in May 1988 conducted by the Institute. Of them, 548 passed.

The Minister gave away awards to

winners of Prize and Medals.

Prize Winners

JOURNALISM: 1. Sushma Chadha,
2. Reena Kandwal, 3. Meena.

BHAVAN'S NEWS

PUBLIC RELATIONS 1. Rohit Mehtani, 2. Anjali Desai.

MARKETING & SALES MANAGEMENT: Seema Nath.

BUSINESS MANAGEMENT: Vineet Kiran.

INDUSTRIAL RELATIONS AND PERSONNEL MANAGEMENT: 1. Dharam Raj Sarin. 2. Sanjay Bahuguna. 3. Yashvir Sethi.

INTERNATIONAL TRADE: Sanjiv Kumar Gambhir.

MATERIALS MANAGEMENT: Naresh Kumar Ghogar. **MARKETING AND ADVERTISING**: 1. Girish Mehta. 2. Mehrunnissa Anand.

Shri Upendra presented a Bhavan's book to Prof. B.N. Chakravorty, former Principal of the College, as a token of appreciation of his contribution to the Institution.

The Director of Delhi Kenura, Shri N.R. Chandran, welcomed the Chief Guest. Miss Seema Nath who topped the list in Marketing & Sales Management, proposed a vote of thanks.

SANSKRIT PLAYS STAGED IN DELHI KENDRA

Propagation of Sanskrit, Sanskrit literature, plays and dramas, is an article of faith with the Bharatiya Vidya Bhavan. The Delhi Kendra presented two Sanskrit plays—*Shakuntalam* of Kalidasa and *Vasantasena* based on Bhasa's and Sudraka's works, to an invited audience in the Bhavan's Hall, on May 4 and 5.

The 25-member cast of Deva Vanee Mandiram of Bombay, headed by the





well-known Sanskrit author and Director Dr. S.B. Velankar, drew repeated applause on both the days. Bharata Natyam, Bharata Natya Sastra, drama and Bharatiya Sangeet, all combined to make the performance a memorable one.

Deva Vanee Mandiram been engaged in Sanskrit promotion work for a quarter of a century by presenting music concerts and plays all over the country and abroad. The moving spirit behind the Mandiram is the 75-year-old Dr. Shriram B. Velankar who has authored more than 60 works in Sanskrit.

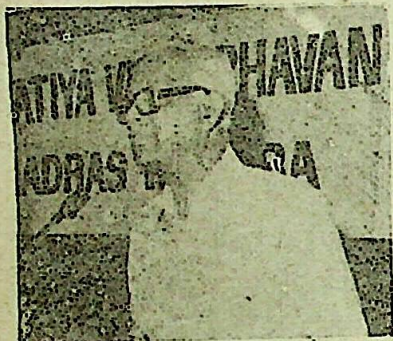
JUNE 15, 1990

MADRAS KENDRA

Seminar on 'The State of the Nation

This year's seminar on 'The State of the Nation' was conducted at the Bhavan's auditorium on May 12.

Prof K.S. Hegde, former Vice-Chancellor of Mysore University, and presently Chairman of Thriveni Academy, Madras, presided. The Seminar began with a welcome address by one of the Hon. Secretaries of the Kendra Shri K.S. Ramanujam. Politics, Science & Technology, Economy, and Values were the subjects covered.



Prof. K.S. Hegde addressing the Seminar

Prof. K.S. Hegde himself took up the first subject as Shri N. Ram of the "Hindu" could not attend the function.

Science & Technology was handled by Prof. H.N. Mahabala, Professor, Dept. of Computer Science & Engineering, Indian Institute of Technology, Madras. He brought home the importance of science & technology in the context of present-day conditions especially relating to computers.

Shri K.V. Ramanathan, IAS (Retd.), presently Resident Editor of "Indian Express", dealt with the subject of Economy.

Shri K. Ravindran, IPS (Retd), former Director-General of Police, Tamil Nadu, spoke on the subject 'Values'. He highlighted the deterioration that has permeated all spheres, undermining values in the country, especially in the Punjab and Kashmir.

Prof. K.S. Hegde summed up the proceedings and Sri T.K. Parameswaran, Director of Bhavan's Madras Kendra, proposed a vote of thanks.

Shri S. Narayanaswamy, Kendra Vice-Chairman, in commemoration of whose Sathabhishekam the function was organised, watched the proceedings of the seminar.

CHINMAYA MISSION BUILDS HOME FOR ELDERS IN KANPUR

The Chinmaya Tapovan Trust (Shri Bhankhandeshwar Mahadeva Unit), P.O. Mandhana Pin—209 203, Dist. Kanpur (U.P.) is running a home for elders known as "Pitamah Sadan".

The Sadan is located one kilometre away from Mandhana village on the right flank of Bithoor Road, adjoining the temple of Lord Bankhandeshwar. The Sadan is for those aged 60 and above.

Mandhana is on of the outskirts of Kanpur city, 15 kilometres to the west from the heart of the city. Its location on the Grand Trunk road makes it easily accessible by road.

There is also the Mandhana railway station on the Kanpur-Farrukhabad line. Kanpur has also daily air service from New Delhi.

The project includes the provision of living accommodation (cottages of kutiyas), a Satsang hall, a dispensary, a common kitchen, a dining hall and an administrative office. The kutiyas are located all round the campus, under



shady groves and to flowering trees. Residents can enjoy undisturbed solitude and perform sadhana.

Three types of residential units are provided.

There are two-room kutiyas for couples as well as one-room shelter for single persons. Besides, a set of dormitories are available where many can be accommodated in separate cubicles.

All buildings are designed keeping in view the aged, some of whom may be invalids. Ramps and evenly paved walkways are, therefore, preferred over steps and stairways.

Residents are not expected to cook their meals. A community dining hall provides nourishing vegetarian meals; the sick will be served meals in their kutiyas.

A clinic with normal outdoor medical facilities is located within the complex, with experienced and devoted resident

and visiting doctors.

All residents will be given periodic medical checkup and their records will be maintained. In case of serious ailments, patients would be moved to one of the hospitals in the city and lovingly attended to.

Swami Chanmayananda says: "Old age need not be painful. Death need not be a frightening mystery. To learn to live in devotion and surrender to Him is possible (and is easy) in the days of retirement."

KODAIKANAL KENDRA

Book Donation in Memory of A.V. Tilak

The annual presentation of books to the 'Tilak collection' in the Kodaikanal Kendra Library by Dr. A. Venkoba Rao and Dr. S. Parvathi Devi, in memory of their son the late Shri A.V. Tilak was held on the February 18, 1990 at a function got up in the Kendra. Lt. Col. K.A. Rao, Principal of Gandhi Vidya-shram, presided over the function.

The proceedings began with invocation by students of Gandhi Vidya-shram. Lt. Col. Rao commended the generous gesture shown by Dr. Venkoba Rao and Dr. S. Paravathi Devi, who have been gifting valuable books to the Kendra annually from 1982 onwards. As many as 33 books were presented this year and the number of books presented every year correspond to the age of the late Tilak if he were alive.

BHAVAN'S NEWS



Shri P. Madhavan Nair, Registrar of Kodaikanal Kendra, receiving the books from Dr. Parvathi Devi. Dr. Venkoba Rao is next to her and Lt. Col. K.A. Rao is next to him.

Shri P. Madhavan Nayar, Registrar, accepted the books on behalf of the Kendra and proposed a vote of thanks.

CALCUTTA KENDRA

Bhavan's Calcutta Kendra was the first to initiate in July 1989 the Tercenary celebration of the City of Calcutta, which is continued in Calcutta by different organizations, Government as well as private.

Bhavan's first function was held under the chairmanship of Shri Subhas Chakraborty, Minister-in-charge of Tourism, Sports and Youth welfare, West Bengal, with accent on "Protection of Environment, Pollution Control in Calcutta and the Responsibility of the younger generation.

The second phase of the Bhavan's

celebration was held on February 9, 1990 in the premises of Bhavan's Gangabux Kanoria Vidyamandir, Salt Lake, Calcutta, and the theme was, "Musical Melodies of Calcutta's Yesteryears".

Dr. Narayan Chaudhuri, noted scholar, writer and musicologist, who presided over the function, traced the cultural history of Calcutta and enlightened the audience on the contributions of great musicians of the pre-Tagore-era.

Dr. Nimai Chand Boral, Dean of the Faculty of Fine Arts, Rabindra Bharati University, Calcutta, who was the Chief Guest captured the attention of the audience with his illustrations of Dhrupad-Sangeet and music of old traditions of Calcutta.

BHAVAN'S NEWS



(L to R) Shri Biman Mukhopadhyay, Dr. Narayan Chaudhari and Dr. Nimal Chand Boral

Shri Biman Mukhopadhyay, noted musician and a senior artiste, captivated everyone with the magic of his melodious voice.

The function started with the chanting of hymns from the holy scriptures.

In his welcome address, Shri A Bose, Director of Calcutta Kendra, apprised the guests of the activities of the Kendra and its future plans. Principal J. Goswami proposed a vote of thanks.

JODHPUR KENDRA Republic Day Quiz

The Jodhpur Kendra of the Bharatiya Vidya Bhavan organised on the eve of the Republic Day a 'Bharatiya Sanskriti Gyan Contest, 1990' for the students of Standard 10 to 12 on select topics from the Gita, Ramayana and the Maha-

bharata.

As many as 263 students participated in the contest. The prize winners were:

First prize: Sohan Choudhary, Std. X, Sardar Senior Higher Secondary School.

Second prize: Laxmi Narain Gupta, Std. XI, Shri Hanwant Senior Higher Secondary School;

Third prize: Manish Vyas, Std. X, Pratush Sharma, Std. XII, Sunil Bohra, Std. X, all from Sardar Senior Higher Secondary School.

Consolation prizes Winners: Kumari Yogita, (Std. X), St. Patricks Senior Higher Secondary School; Sunil Bathra, (Std. X), Umesh chandra Vyas, (Std. X) and Alpesh Mehta, (Std. XI), all from Sardar Senior Higher Secondary School.

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The contest began with Bhavan's prayer. A brief introduction about the Bhavan and its activities at Jodhpur was given by the Honorary Secretary, Shri P.S. Bhansali. Sweets were distributed among the participating students.

SMT BHADRA AKHRUWALA

A prayer meeting to mourn the death of Smt. Bhadra Akhruwala who died in Bombay on May 12, 1990 was held at Bhavan's Gita mandir on the same day when the staff, led by Acharya Bhairashankar Purohit and Shri. S. Ramakrishnan, Bhavan's Executive Secretary, observed a two-minute silence and recited 'Ramdhun



Smt. Bhadra had worked for 22 years as an Assistant in Central Bhavan's Library and was particularly known for her amiable temperament. She was only 56

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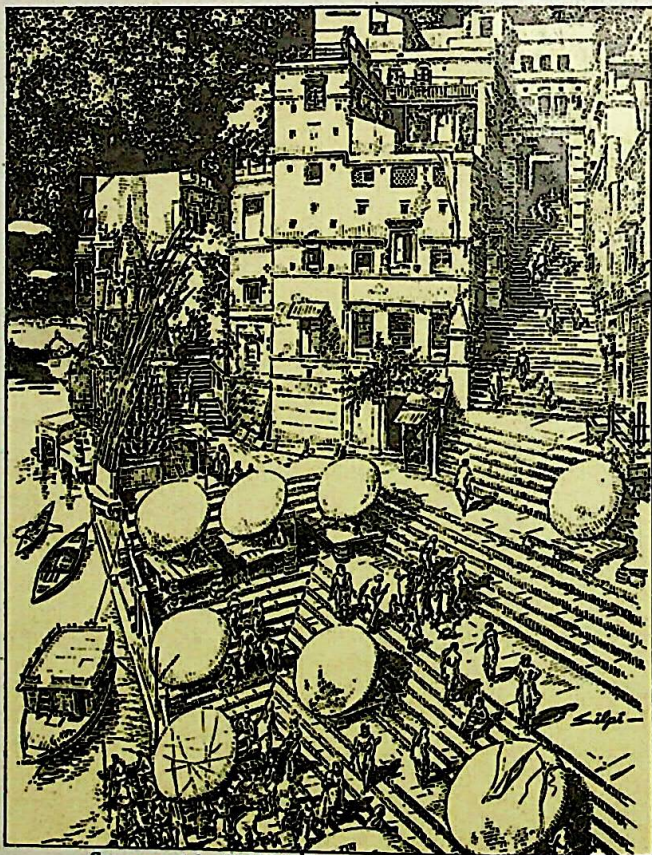
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